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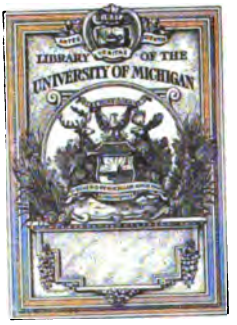

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CONTAINING THE

NEW TESTAMENT,

IN THE

ORIGINAL TONGUE,

WITH

THE ENGLISH VULGATE,

AND A

COPIOUS AND ORIGINAL

COLLECTION OF PARALLEL PASSAGES,

PRINTED IN WORDS AT LENGTH.

Οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις·
Ἀλλ' ἐν διδακτοῖς Πνεύματος ἁγίου.—1 Cor. ii. 13.

IN THREE VOLUMES.

VOL. III.

LONDON:
W. BOOTH, 32, DUKE-STREET, MANCHESTER-SQUARE.

MDCCCXXV.

1624

Printed by J. F. Dove, St. John's Square.

R1560

SCIENTIA BIBLICA.

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

[Written from Ephesus, A. D. *circa* 57.]

CHAP. 1.—VER. 1.

ΠΑΥΛΟΣ, κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφὸς,

[a] *Paul, called* to be *an apostle of Jesus Christ through the will of God,* [b] *and Sosthenes* our *brother.*

[a] See on Rom. i. ver. 1. clauses 1. 3.

[b] Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat. And Gallio cared for none of those things, Acts. xviii. 17.

VER. 2.

Τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν·

Unto [a] *the church of God which is at Corinth, to them that are* [b] *sanctified* [c] *in Christ Jesus,* [d] *called* to be *saints,* [e] *with all that in every place call upon the name of Jesus Christ* [f] *our Lord, both their's and our's:*

[a] And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house: and many of the Corinthians hearing, believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city. And he continued *there* a year and six months, teaching the word of God among them, Acts xviii. 8—11. For the same form of expression, see 2 Cor. i. 1.; Gal. i. 2.; 1 Thess. i. 1.; 2 Thess. i. 1.

[b] See on Luke i. ver. 75.

[c] See on John xiv. ver. 18.

[d] See on Rom. i. ver. 7. clause 3.

[e] See on Acts ix. ver. 14. clause 2.

[f] See on Luke ii. ver. 11. clause 3.

VER. 3.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Grace* be *unto you, and peace, from God our father, and* from *the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 4.

Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ·

[a] *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;*

[a] See on Rom. i. ver. 8. clause 1.

VER. 5.

[a] Ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,

[a] *That in every thing ye are enriched by him,* [b] *in all utterance,* [c] *and in all knowledge;*

[a] See on John i. ver. 16. clause 1.

[b] See on Acts ii. ver. 4. clause 2.

[c] See on John xiv. ver. 26. clause 3.

VER. 6.

Καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν.

Even as the testimony of Christ was [a] *confirmed in you:*

[a] And they went forth, and preach-

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ed every where, the Lord working with *them*, and confirming the word with signs following. Amen, Mark xvi. 20. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*: God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. i. 3, 4.

VER. 7.

Ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

So that [a] *ye come behind in no gift; waiting for the* [b] *coming of our Lord Jesus Christ:*

[a] Gr. *revelation.*

[a] For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong, 2 Cor. xii. 13.

[b] See on 1 Thess. i. ver. 10. clause 1.

VER. 8.

Ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[a] *Who shall also confirm you unto the end,* [b] that ye may be *blameless* [c] *in the day of our Lord Jesus Christ.*

[a] See on Rom. xiv. ver. 4. clause 2.

[b] Who shall lay any thing to the charge of God's elect? Rom. viii. 33. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish, Eph. v. 27. That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 15. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight, Col. i. 21, 22. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 13. And the very God of peace sanctify you wholly: and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful *is* he that calleth you, who also will do *it*, v. 23, 24. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, Jude 24.

[c] Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ, Phil. i. 6. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, 10. Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, ii. 16. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, 2 Pet. iii. 10.

VER. 9.

Πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

[a] *God is faithful,* [b] *by whom ye were called* [c] *unto the fellowship of* [d] *his Son Jesus Christ* [e] *our Lord.*

[a] Know, therefore, that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations, Deut. vii. 9. Thy mercy, O LORD, *is* in the heavens, *and* thy faithfulness *reacheth* unto the clouds, Psal. xxxvi. 5. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail, lxxxix. 33. Great is thy faithfulness, Lam. iii. 23. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able, 1 Cor. x. 13. Faithful *is* he that calleth you, who also will do *it*, 1 Thess. v. 24. But the Lord

is faithful, who shall stablish you, and keep *you* from evil, 2 Thess, iii. 3. If we believe not, *yet* he abideth faithful; he cannot deny himself, 2 Tim. ii. 13. Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;) Heb. x. 23. Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well doing, as unto a faithful Creator, 1 Pet. iv. 19. And I saw heaven opened, and behold, a white horse; and he that sat upon him *was* called Faithful and True; and in righteousness doth he judge and make war, Rev. xix. 11.

[b] See on Rom. i. ver. 6. clause 2.

[c] See on John vi. ver. 56.

[d] See on Matt. xiv. ver. 33. clause 2.

[e] See on Luke ii. ver. 11. clause 3.

VER. 10.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοὶ καὶ ἐν τῇ αὐτῇ γνώμῃ.

[a] *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and* that *there be no* [*] *divisions among you; but* that *ye be perfectly joined together in the same mind and in the same judgment.*

[*] Gr. *schisms.*

[a] See on Rom. xii. ver. 16. clause 1.

VER. 11.

Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι.

For it hath been declared unto me of you, my brethren, by them which are of the house *of Chloe,* [a] *that there are contentions among you.*

[a] For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal? 1 Cor. iii. 3, 4. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded? Nay, ye do wrong, and defraud, and that *your* brethren, vi. 6—8. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you, xi. 18, 19.

VER. 12.

Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

VER. 13.

Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

VER. 14.

Εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον·

I thank God that I baptized none of you, [a] *but Crispus* [b] *and Gaius;*

[a] And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians hearing, believed, and were baptized, Acts xviii. 8.

[b] See on Rom. xvi. ver. 23. clause 1.

VER. 15.

Ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα.

Lest any should say that I had baptized in mine own name.

VER. 16.

Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

And I baptized also [a] *the household of Stephanas: besides, I know not whether I baptized any other.*

[a] I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,) That ye submit yourselves unto such, and to every

one that helpeth with *us*, and laboureth. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied, 1 Cor. xvi. 15—17.

VER. 17.

Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

For Christ sent me not to baptize, but to preach the gospel: [a] not with wisdom of [e] words, [b] lest the cross of Christ should be made of none effect.

[e] Or, *speech.*

[a] And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God, 1 Cor. ii. 1. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, 4. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, 2 Cor. iv. 7. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) x. 3, 4.

[b] That your faith should not stand in the wisdom of men, but in the power of God, 1 Cor. ii. 5.

VER. 18.

Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σῳζομένοις ἡμῖν δύναμις Θεοῦ ἐστι.

[a] For the preaching of the cross [b] is to them that perish foolishness; [c] but unto us which are saved it is the power of God.

[a] But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness, ver. 23. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned, ii. 14.

[b] For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? 2 Cor. ii. 15, 16. But if our Gospel be hid, it is hid to them that are lost, iv. 3.

[c] See on Rom. i. ver. 16. clause 3.

VER. 19.

Γέγραπται γάρ· Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

[a] *For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.*

[a] Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder; for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid, Isa. xxix. 14.

VER. 20.

Ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου;

[a] *Where is the wise; where is the scribe? where is the disputer of this world? [b] hath not God made foolish the wisdom of this world?*

[a] Where *is* the Scribe? where *is* the receiver? where *is* he that counted the towers? Isa. xxxiii. 18.

[b] See on Matt. vi. ver. 23. clause 2.

VER. 21.

Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.

[a] *For after that in the wisdom of God the world by wisdom knew not God, [b] it pleased God by the foolishness of preaching to save them that believe.*

[a] Because that, when they knew God, they glorified *him* not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an

image made like to corruptible man, Rom. i. 21—23.

[b] See on Rom. i. ver. 16. clause 3.

VER. 22.

Ἐπειδὴ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν·

[a] *For the Jews require a sign,* [b] *and the Greeks seek after wisdom:*

[a] See on Matt. xii. ver. 38. clause 3.

[b] Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him into Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing, Acts xviii. 18—21.

VER. 23.

Ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν·

[a] *But we preach Christ crucified,* [b] *unto the Jews a stumblingblock,* [c] *and unto the Greeks foolishness;*

[a] For I determined not to know any thing among you, save Jesus Christ, and him crucified, 1 Cor. ii. 2. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins, Acts x. 39—43. For we preach not ourselves, but Christ Jesus the Lord, 2 Cor. iv. 5. See also on Matt. xx. ver. 28. clause 3.

[b] See on Matt. xi. ver. 6. clause 2.

[c] See on ver. 18. clause 1.

VER. 24.

Αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν·

[a] *But unto them which are called, both Jews and Greeks,* [b] *Christ the power of God, and the wisdom of God.*

[a] See on Rom. i. ver. 7. clause 3.

[b] See on Rom. i. ver. 16. clause 2.

VER. 25.

Ὅτι τὸ μωρὸν τοῦ Θεοῦ, σοφώτερον τῶν ἀνθρώπων ἐστὶ· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ, ἰσχυρότερον τῶν ἀνθρώπων ἐστί.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

VER. 26.

Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοὶ, ὅτι ο�ὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς·

For ye see your calling, brethren, how that [a] *not many wise men after the flesh, not many mighty, not many noble,* are called:

[a] See on Matt. xi. ver. 25. clause 3.

VER. 27.

Ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα τοὺς σοφοὺς καταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα καταισχύνῃ τὰ ἰσχυρά·

[a] *But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;*

[a] Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger, Psal. viii. 2. and Matt. xxi. 16. For he bringeth down them that dwell on high; the lofty city he layeth it low: he layeth it low, *even* to the ground; he bringeth it *even* to the dust. The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy, Isa. xxvi. 5, 6. And Jesus, walking by the sea of Galilee,

saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them, Matt. iv. 18—21. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 14, 15. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee, Acts xxiv. 24, 25. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, 2 Cor. iv. 7.

VER. 28.

Καὶ τὰ ἀγενῆ τοῦ κόσμου, καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ·

And base things of the world, and things which are despised, hath God chosen, yea, *and things which are not, to bring to nought things that are:*

VER. 29.

[a]Ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον αὐτοῦ.

[a] *That no flesh should glory in his presence.*

[a] For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it,* why dost thou glory, as if thou hadst not received *it?* 1 Cor. iv. 7. Shall the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself, as if it were* no wood, Isa. x. 15. Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches; But let him that glorieth, glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD, Jer. ix. 23, 24.

VER. 30.

[b]Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις·

But of him are ye [a] *in Christ Jesus,* [b] *who of God is made unto us* [c] *wisdom,* [d] *and righteousness, and* [e] *sanctification,* [f] *and redemption:*

[a] See on John xiv. ver. 18.

[b] And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, 2 Cor. v. 18.

[c] See on Luke xxi. ver. 15. clause 1.

[d] See on John xvi. ver. 10. clause 1.

[e] And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins, Matt. i. 21. And for their sakes I sanctify myself, that they also might be sanctified through the truth, John xvii. 19. That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, Acts xxvi. 18. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 10. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, v. 25—27. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14.

[f] See on Rom. viii. ver. 23. clause 3.

VER. 31.

Ἵνα, καθὼς γέγραπται· Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

[a] *That, according as it is written, He that glorieth, let him glory in the Lord.*

[a] Glory ye in his holy name: let the heart of them rejoice that seek the LORD, 1 Chron. xvi. 10. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise, 35. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel, Isa. xli. 16. In the LORD shall all the seed of Israel be justified, and shall glory, xlv. 25. And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory, Jer. iv. 2. But he that glorieth, let him glory in the Lord, 2 Cor. x. 17. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, Gal. vi. 14.

CHAP. II.—VER. 1.

Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας, καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ·

And I, brethren, [a] *when I came to you,* [b] *came not with excellency of speech or of wisdom, declaring unto you the testimony of God.*

[a] After these things, Paul departed from Athens, and came to Corinth: And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ, Acts xviii. 1—5.

[b] See on chap. i. ver. 17.

VER. 2.

Οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον.

For [a] *I determined not to know any thing among you, save Jesus Christ, and him crucified.*

[a] See on chap. i. ver. 23. clause 1.

VER. 3.

Καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς·

[a] *And I was with you in weakness, and in fear, and in much trembling.*

[a] Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city. And he continued *there* a year and six months, teaching the word of God among them, Acts xviii. 9—11. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears, 2 Cor. vii. 5.

VER. 4.

Καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως·

[a] *And my speech and my preaching was not with* * *enticing words of man's wisdom,* [b] *but in demonstration of the Spirit and of power:*

* Or, *persuasible.*

[a] See on chap. i. ver 17.

[b] It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall

not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you, John xvi. 8—14. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God, Rom. xv. 18, 19. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake, 1 Thess. i. 5. Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12.

VER. 5.

Ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.

[a] *That your faith should not* * *stand in the wisdom of men, but in the power of God.*

* Gr. *be.*

[a] See on chap. i. ver. 17.

VER. 6.

Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων·

Howbeit we speak wisdom among [a] *them that are perfect:* [b] *yet not the wisdom of this world, nor of the princes of this world, that come to nought:*

[a] See on Matt. v. ver. 48. clause 1.
[b] See on chap. i. ver. 17. clause 1.

VER. 7.

Ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν,

But we speak the wisdom of God in a mystery, [a] *even the hidden wisdom, which God ordained before the world* [b] *unto our glory:*

[a] See on Matt. xi. ver. 25. clause 3.
[b] The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, 1 Pet. v. 1.

VER. 8.

Ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν.

[a] *Which none of the princes of this world knew:* [b] *for had they known it, they would not have crucified* [c] *the Lord of glory.*

[a] See on John i. ver. 10. clause 3.
[b] Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots, Luke xxiii. 34. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers, Acts iii. 17. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*, xiii. 27. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart, 2 Cor. iii. 14, 15. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief, 1 Tim. i. 13.
[c] Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah, Psal. xxiv. 7—10. See also on Luke ii. ver. 11. clause 3.

VER. 9.

Ἀλλὰ καθὼς γέγραπται· Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν·

[a] *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

[a] For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him, Isa. lxiv. 4.

VER. 10.

Ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύματος αὐτοῦ. Τὸ γὰρ Πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ.

[a] *But God hath revealed* them *unto us* [b] *by his Spirit:* [c] *for the Spirit searcheth all things, yea,* [d] *the deep things of God.*

[a] See on Matt. xi. ver. 25. clause 4.

[b] See on John xvi. ver. 13. clause 2.

[c] See on Acts viii. ver. 29.

[d] O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen, Rom. xi. 33—36.

VER. 11.

Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου, τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

VER. 12.

Ἡμεῖς δὲ οὐ τὸ πνεῦμα, τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν.

Now we have received, not the spirit of the world, [a] *but the spirit which is of God;* [b] *that we might know the things that are freely given to us of God.*

[a] See on Rom. viii. ver. 16. clauses 1, 2.

[b] See on John xiv. ver. 26. clause 3.

VER. 13.

Ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ συγκρίνοντες.

Which things also we speak, [a] *not in the words which man's wisdom teacheth,* [b] *but which the Holy Ghost teacheth;* [c] *comparing spiritual things with spiritual.*

[a] See on chap. i. ver. 17. clause 1.

[b] See on Matt. xx. ver. 20.

[c] Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith, Rom. xii. 6.

VER. 14.

Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστι, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.

[a] *But the natural man* [b] *receiveth not the things of the Spirit of God:* [c] *for they are foolishness unto him:* [d] *neither can he know* them, *because they are spiritually discerned.*

[a] These be they who separate themselves, sensual, having not the Spirit, Jude 19.

[b] Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men, Matt. xvi. 22, 23. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? John iii. 3, 4. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? *even* because ye cannot hear my word, viii. 42, 43. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded

is life and peace. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 5—8.

[c] For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 1 Cor. i. 18—20.

[d] See on John vi. ver. 45. clause 1, 2.

VER. 15.

Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται.

[a] *But he that is spiritual* *judgeth *all things, yet he himself is* †judged *of no man.*

* Or, *discerneth.*
† Or, *discerned.*

[a] The secret of the LORD *is* with them that fear him; and he will shew them his covenant, Psal. xxv. 14. Evil men understand not judgment: but they that seek the LORD understand all *things*, Prov. xxviii. 5. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil, Heb. v. 14.

VER. 16.

Τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; Ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

[a] *For who hath known the mind of the Lord, that he* * *may instruct him?* [b] *But we have the mind of Christ.*

* Gr. *shall.*

[a] Who hath directed the Spirit of the LORD, or *being* his counseller hath taught him? With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Isa. xl. 13, 14. For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*? Jer. xxiii. 18.

[b] All things that I have heard of my Father I have made known unto you, John xv. 15. I have manifested thy name unto the men which thou gavest me out of the world, xvii. 6. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me, 8. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ, Gal. i. 11, 12.

CHAP. III.—VER. 1.

Καὶ ἐγὼ, ἀδελφοὶ, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ.

And I, brethren, could not speak unto you as unto spiritual, [a] *but as unto carnal,* even *as unto* [b] *babes in Christ.*

[a] See verses 3, 4.

[b] I write unto you, little children, because your sins are forgiven you for his name's sake, 1 John ii. 12.

VER. 2.

Γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶμα· οὔπω γὰρ ἠδύνασθε, ἀλλ' οὐδὲ ἔτι νῦν δύνασθε.

[a] *I have fed you with milk, and not with meat: for hitherto ye were not able* to bear it, *neither yet now are ye able.*

[a] For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern good and evil, Heb. v. 12—14. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

VER. 3.

Ἔτι γὰρ σαρκικοί ἐστε. Ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε;

For ye are yet carnal: for whereas [a] *there is among you envying, and strife, and* * *divisions, are ye not carnal,* [b] *and walk* † *as men?*

* Or, *factions.*
† Gr. *according to man.*

[a] See on chap. i. ver. 11.
[b] See on Matt. vii. ver. 11. clause 1.

VER. 4.

Ὅταν γὰρ λέγῃ τις· Ἐγὼ μέν εἰμι Παύλου· ἕτερος δέ· Ἐγὼ Ἀπολλώ· οὐχὶ σαρκικοί ἐστε;

For while [a] *one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?*

[a] Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ, 1 Cor. i. 12. And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another, iv. 6.

VER. 5.

Τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλώς, ἀλλ' ἢ διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν;

Who then is Paul, and who is Apollos, [a] *but ministers by whom ye believed, even as the Lord gave to every man?*

[a] See on Matt. xxv. ver. 14. clause 2.

VER. 6.

Ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλ' ὁ Θεὸς ηὔξανεν.

[a] *I have planted,* [b] *Apollos watered;* [c] *but God gave the increase.*

[a] According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon, ver. 10. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? ix. 1. See also on chap. i. ver. 2. clause 1.

[b] And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly, Acts xviii. 24—26.

[c] But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10. Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain. *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep, Psal. cxxvii. 1, 2. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it, Isa. lv. 10, 11. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord GOD will cause righteousness and praise to spring forth before all the nations, lxi. 11. And the Lord added to the church daily such as should be saved, Acts ii. 47. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, xi. 18. And a certain woman] named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul, xvi. 14. Ye are our epistle written in our hearts, known and read of all men: *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the

Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God, 2 Cor. iii. 2—5.

VER. 7.

Ὥστε οὔτε ὁ φυτεύων ἐστί τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός.

So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

VER. 8.

Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.

Now he that planteth and he that watereth are one: [a] *and every man shall receive his own reward according to his own labour.*

[a] Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities, Luke xix. 16—19.

VER. 9.

Θεοῦ γάρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε.

For [a] *we are labourers together with God:* [b] *ye are God's* [*] *husbandry,* [c] ye are *God's building.*

[*] Or, *tillage.*

[a] See on Matt. ix. ver. 37. clause 2.

[b] See on ver. 6. clause 3.

[c] See on Matt. xvi. ver. 18. clause 3.

VER. 10.

Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ.

[a] *According to the grace of God which is given unto me,* [b] *as a wise master-builder,* [c] *I have laid the foundation,* [d] *and another buildeth thereon.* [e] *But let every man take heed how he buildeth thereupon.*

[a] See on Rom. i. ver. 5. clause 1.

[b] Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock, Matt. vii. 24. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? xxiv. 45. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, 2 Tim. ii. 15.

[c] See on ver. 6. clause 1.

[d] Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 1 Cor. xv. 12.

[e] And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 16. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 10, 11.

VER. 11.

Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς ὁ Χριστός.

[a] *For other foundation can no man lay than that is laid, which is Jesus Christ.*

[a] See on Acts iv. ver. 12. clause 1. and Matt. xvi. ver. 18. clause 2.

VER. 12.

Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον, χρυσὸν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην·

Now if any man build upon this foundation [a] *gold, silver, precious stones,* [b] *wood, hay, stubble;*

[a] If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and

of good doctrine, whereunto thou hast attained, 1 Tim. iv. 6.

[b]The prophet that hath a dream let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD, Jer. xxiii. 28. But in vain they do worship me, teaching *for* doctrines the commandments of men, Matt. xv. 9.

VER. 13.

Ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει.

[a] *Every man's work shall be made manifest: for the day shall declare it, because* * *it shall be revealed by fire;* [b] *and the fire shall try every man's work of what sort it is.*

* Gr. *is revealed.*

[a] Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5.

[b] To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. And they shall pass through it hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth, and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness, Isa. viii. 20—22. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place, xxviii. 17. *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces? Jer. xxiii. 29. Because, even because they have seduced my people, saying, Peace, and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter*. Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*. Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*? Therefore thus saith the Lord GOD, I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones, in *my* fury to consume *it*. So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter*; and will say unto you, The wall *is* no *more*, neither they that daubed it; *To wit*, the prophets of Israel, which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord GOD, Ezek. xiii. 10—16.

VER. 14.

Εἴ τινος τὸ ἔργον μένει ὃ ᾠκοδόμησε, μισθὸν λήψεται·

[a] *If any man's work abide which he hath built thereupon, he shall receive a reward.*

[a] See on Matt. xxiv. ver. 47.

VER. 15.

Εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὡς διὰ πυρός.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

VER. 16.

Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν;

[a] *Know ye not that ye are the temple of God, and* that [b] *the Spirit of God dwelleth in you?*

[a] See on John vi. ver. 56.

[b] See on John xiv. ver. 17.

VER. 17.

Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

[a] *If any man* [*] *defile the temple of God, him shall God destroy; for the temple of God is holy; which* temple *ye are.*

[*] Or, *destroy.*

[a] Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost, *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 18—20. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name, Lev. xx. 3. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean, Numb. xix. 20.

VER. 18.

Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός.

Let no man deceive himself. [a] *If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.*

[a] For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 18—21. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, viii. 2. Woe unto *them that are* wise in their own eyes, and prudent in their own sight, Isa. v. 21.

VER. 19.

Ἡ γὰρ σοφία τοῦ κόσμου τούτου, μωρία παρὰ τῷ Θεῷ ἐστι. Γέγραπται γάρ· Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.

For the wisdom of this world is foolishness with God. [a] *For it is written, He taketh the wise in their own craftiness.*

[a] He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong, Job v. 13.

VER. 20.

Καὶ πάλιν· Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.

And again, [a] *The Lord knoweth the thoughts of the wise, that they are vain.*

[a] The LORD knoweth the thoughts of man, that they *are* vanity, Psal. xciv. 11.

VER. 21.

Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις. Πάντα γὰρ ὑμῶν ἐστιν

[a] *Therefore let no man glory in men.* [b] *For all things are your's:*

[a] Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ, 1 Cor. i. 12. That your faith should not stand in the wisdom of men, but in the power of God, ii. 5. And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another, iv. 6.

[b] See on Rom. viii. ver. 28. clause 1.

VER. 22.

Εἴτε Παῦλος, εἴτε Ἀπολλώς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωή, εἴτε θάνατος, εἴτε ἐνεστῶτα, εἴτε μέλλοντα· πάντα ὑμῶν ἐστιν

[a] *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;*

[a] For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are

under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some, 1 Cor. ix. 19—22. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 11, 12.

VER. 23.

Ὑμεῖς δὲ Χριστοῦ· Χριστὸς δὲ Θεοῦ.

[a] *And ye are Christ's; [b] and Christ is God's.*

[a] See on John vi. ver. 39. clause 3.
[b] See on Matt. iii. ver. 17. clause 2.

CHAP. IV.—VER. 1.

Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ, καὶ οἰκονόμους μυστηρίων Θεοῦ.

Let a man so account of us, [a] as of the ministers of Christ, [b] and stewards of the mysteries of God.

[a] See on Matt. xxiv. ver. 45. clause 1.
[b] See on Matt. xiii. ver. 11. clause 2.

VER. 2.

Ὧδε λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ.

[a] *Moreover it is required in stewards, that a man be found faithful.*

[a] See on Matt. xxiv. ver. 45. clause 1.

VER. 3.

Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω.

But with me it is a very small thing that I should be judged of you, or of man's [a] judgment: yea, I judge not mine own self.

[a] Gr. *day.*

VER. 4.

Οὐδὲν γὰρ ἐμαυτῷ σύνοιδα· ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν.

[a] *For I know nothing by myself; [b] yet am I not hereby justified: [c] but he that judgeth me is the Lord.*

[a] For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that we may have somewhat to *answer* them which glory in appearance, and not in heart, 2 Cor. v. 12.

[b] Who can understand *his* errors? cleanse thou me from secret *faults*, Psal. xix. 12.

[c] But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee, 1 Chron. xxix. 17. The righteous God trieth the hearts and reins, Psal. vii. 9. Shall not God search this out? for he knoweth the secrets of the heart, xliv. 21. Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts, Prov. xxi. 2. But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, Jer. xi. 20. I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings, xvii. 10.

VER. 5.

Ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος· ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ.

[a] *Therefore judge nothing before the time, [b] until the Lord come, [c] who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: [d] and then shall every man have praise of God.*

[a] See on Matt. viii. ver. 1.
[b] See on Matt. xxiv. ver. 30. clauses 2, 3.
[c] See on Matt. x. ver. 26. clause 2.
[d] See on Matt. xxv. ver. 21. clause 1.

VER. 6.

Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶ, δι' ὑμᾶς· ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.

And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; [a] *that ye might learn in us not to think* of men *above that which is written,* [b] *that no one of you be puffed up for one against another.*

[a] Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Cor. iii. 5. Cease ye from man, whose breath *is* in his nostrils; for wherein is he to be accounted of? Isa. ii. 22. But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ, Matt. xxiii. 8—10. For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith, Rom. xii. 3.

[b] Therefore let no man glory in men. For all things are yours, 1 Cor. iii. 21.

VER. 7.

Τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

For [a] *who* [*] *maketh thee to differ* from another? *and what hast thou that thou didst not receive? now if thou didst receive* it, *why dost thou glory, as if thou hadst not received* it?

[*] Gr. *distinguisheth thee.*

[a] Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will, 1 Cor. xii. 4—11.

VER. 8.

Ἤδη κεκορεσμένοι ἐστὲ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε· ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

Now ye are full, now ye are rich, ye have reigned as kings without us: and [a] *I would to God ye did reign,* [b] *that we also might reign with you.*

[a] For the same form of expression see Acts xxvi. 29. 2 Cor. xi. 1.

[b] For what is our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thess. ii. 19, 20.

VER. 9.

Δοκῶ γάρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους· ὅτι θεάτρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

[a] *For I think that God hath set forth* [*] *us the apostles last, as it were appointed to death: for we are made a* † *spectacle unto the world, and to angels, and to men.*

[*] Or, *us the last apostles, as.*

† Gr. *theatre.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 10.

Ἡμεῖς μωροὶ διὰ Χριστὸν ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.

We are *fools for Christ's sake, but ye* are *wise in Christ; we* are *weak, but ye* are *strong; ye* are *honourable, but we* are *despised.*

VER. 11.

Ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν·

[a] *Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;*

[a] In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, 2 Cor. xi. 27. I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need, Phil. iv. 12.

[b] See on Acts xiv. ver. 19.

VER. 12.

Καὶ κοπιῶμεν, ἐργαζόμενοι ταῖς ἰδίαις χερσί· λοιδορούμενοι, εὐλογοῦμεν· διωκόμενοι, ἀνεχόμεθα·

[a] *And labour, working with our own hands:* [b] *being reviled, we bless;* [c] *being persecuted, we suffer it:*

[a] See on Acts xviii. ver. 3.

[b] See on Matt. v. ver. 44. clause 2.

[c] See on Matt. v. ver. 10. clause 1. and ver. 12. clause 1.

VER. 13.

Βλασφημούμενοι, παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

Being defamed, we intreat: [a] *we are made as the filth of the earth,* and are *the offscouring of all things unto this day.*

[a] And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth; for it is not fit that he should live, Acts xxii. 22.

VER. 14.

Οὐχ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ·

[a] *I write not these things to shame you,* [b] *but as my beloved sons I warn you.*

[a] I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*, 2 Cor. vii. 3. *We do* all things, dearly beloved, for your edifying, xii. 19.

[b] O *ye* Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged, 2 Cor. vi. 11—13.

VER. 15.

Ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

For though ye have ten thousand instructers in Christ, yet have ye not many fathers: for in Christ Jesus [a] *I have begotten you through the Gospel.*

[a] See on chap. iii. ver. 6. clause 1.

VER. 16.

Παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.

[a] *Wherefore I beseech you, be ye followers of me.*

[a] Be ye followers of me, even as I also *am* of Christ, 1 Cor. xi. 1. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample, Phil. iii. 17. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost, 1 Thess. i. 6. Not because we have not power, but to make ourselves an ensample unto you to follow us, 2 Thess. iii. 9. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of *their* conversation, Heb. xiii. 7. Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock, 1 Pet. v. 2, 3.

VER. 17.

Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστι τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

[a] *For this cause have I sent unto you Timotheus,* [b] *who is my beloved son,* [c] *and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.*

[a] So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season, Acts xix. 22.

[b] Unto Timothy, *my own son* in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our

Lord, 1 Tim. i. 2. To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord, 2 Tim. i. 2.

[c] See on Matt. xxiv. ver. 45. clause 1.

VER. 18.

Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιώθησάν τινες·

Now some are puffed up, as though I would not come to you.

VER. 19.

Ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν.

[a] *But I will come to you shortly,* [b] *if the Lord will, and will know, not the speech of them which are puffed up, but the power.*

[a] Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia, 1 Cor. xvi. 5. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21. And in this confidence I was minded to come unto you before, that ye might have a second benefit; And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa, 2 Cor. i. 15, 16.

[b] See on Acts xviii. ver. 21.

VER. 20.

Οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει.

[a] *For the kingdom of God is not in word, but in power.*

[a] See on Rom. xiv. ver. 17.

VER. 21.

Τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ, πνεύματί τε πραΰτητος;

What will ye? [a] *shall I come unto you with a rod, or in love, and* in *the spirit of meekness?*

[a] Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction, 2 Cor. xiii. 10.

CHAP. V.—VER. 1.

Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν;

[a] *It is reported commonly* that there is *fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.*

[a] *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed, 2 Cor. xii. 21.

VER. 2.

Καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας;

And ye are puffed up, and have not rather mourned, [a] *that he that hath done this deed might be taken away from among you.*

[a] See on Matt. xviii. ver. 17. clause 2.

VER. 3.

Ἐγὼ μὲν γὰρ ὡς ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον,

[a] *For I verily, as absent in body, but present in spirit, have* [b] *judged already, as though I were present,* concerning *him that hath so done this deed,*

[b] Or, *determined.*

[a] For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ, Col. ii. 5.

VER. 4.

Ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

[a] *In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,*

[a] See on Matt. xviii. ver. 18.

VER. 5.

Παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

[a] *To deliver such an one unto Satan for the destruction of the flesh,* [b] *that the spirit may be saved* [c] *in the day of the Lord Jesus.*

[a] See on Acts xxvi. ver. 18. clause 3.

[b] And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother, 2 Thess. iii. 14, 15.

[c] See on chap. i. ver. 8. clause 3.

VER. 6.

Οὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

Your glorying is not good. [a] *Know ye not that a little leaven leaveneth the whole lump?*

[a] See on Matt. xiii. ver. 33. clause 1.

VER. 7.

Ἐκκαθάρατε οὖν τὴν παλαιὰν ζυμὴν, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, Χριστός.

[a] *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.* [b] *For even Christ our Passover* [c] *is* [*] *sacrificed for us:*

[*] Or, *slain.*

[a] Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel, Exod. xii. 15. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind, Eph. iv. 22.

[b] See on Matt. xxvi. ver. 2. clause 2.

[c] See on Matt. xx. ver. 28. clause 3.

VER. 8.

Ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

Therefore let us keep the [*] *feast,* [a] *not with old leaven, neither with the leaven of malice and wickedness;* [b] *but with the unleavened* bread *of sincerity and truth.*

[*] Or, *holy day.*

[a] See on Matt. xvi. ver. 6. clause 2.

[b] Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD, Josh. xxiv. 14. Jesus saw Nathanael coming to him, and saith to him, Behold an Israelite indeed, in whom is no guile! John i. 47.

VER. 9.

Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις·

[a] *I wrote unto you in an epistle not to company with fornicators:*

[a] Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body, 1 Cor. vi. 18.

VER. 10.

Καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις, ἢ ἅρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.

Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

VER. 11.

Νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ᾖ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοίδορος, ἢ μέθυσος, ἢ ἅρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν.

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; [a] *with such an one no not to eat.*

[a] See on Matt. xviii. ver. 17. clause 2.

VER. 12.

Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;

[a] *For what have I to do to judge* [b] *them also that are without? do not ye judge them that are within?*

[a] Jesus answered, My kingdom is not of this world, John xviii. 36.

[b] For the same form of expression see Mark iv. 11.; Col. iv. 5.; 1 Thess. iv. 12.; 1 Tim. iii. 7.

VER. 13.

Τοὺς δὲ ἔξω ὁ Θεὸς κρίνει. Καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

But them that are without God judgeth. [a] *Therefore put away from among yourselves that wicked person.*

[a] See on Matt. xviii. ver. 18.

CHAP. VI.—VER. 1.

Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων;

[a] *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?*

[a] See on Matt. xviii. ver. 15—17.

VER. 2.

Οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

[a] *Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?*

[a] See on Matt. xix. ver. 28. clause 3.

VER. 3.

Οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά;

Know ye not that we shall judge angels? how much more things that pertain to this life?

VER. 4.

Βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε.

If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

VER. 5.

Πρὸς ἐντροπὴν ὑμῖν λέγω. Οὕτως οὐκ ἔστιν ἐν ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ;

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

VER. 6.

Ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων;

But brother goeth to law with brother, and that before the unbelievers.

VER. 7.

Ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. Διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀποστερεῖσθε;

[a] *Now therefore there is utterly a fault among you, because ye go to law one with another.* [b] *Why do ye not rather take wrong? why do ye not rather* suffer yourselves to *be defrauded?*

[a] From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not, Jam. iv. 1, 2.

[b] Say not thou, I will recompense evil: *but* wait on the LORD, and he shall save thee, Prov. xx. 22. See also on Matt. v. ver. 39. clause 2. and ver. 40.

VER. 8.

Ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς.

Nay, ye do wrong, and defraud, and that your *brethren.*

VER. 9.

Ἢ οὐκ οἴδατε ὅτι ἄδικοι βασιλείαν Θεοῦ οὐ κληρονομήσουσι; μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἀρσενοκοῖται,

[a] *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,*

[a] For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God, Eph. v. 5. See also on Rom. i. ver. 18.

VER. 10.

Οὔτε κλέπται, οὔτε πλεονέκται, οὔτε

μέθυσοι, οὐ λοίδοροι, οὐχ ἅρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, [a] *shall inherit the kingdom of God.*

[a] See on Matt. xxv. ver. 46. clause 1.

VER. 11.

Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.

[a] *And such were some of you:* [b] *but ye are washed, but ye are sanctified,* [c] *but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

[a] Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led, 1 Cor. xii. 2.

[b] See on Matt. iii. ver. 11. clause 3.

[c] See on Acts xv. ver. 11.

VER. 12.

Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.

[a] *All things are lawful unto me,* [b] *but all things are not* [*] *expedient: all things are lawful for me, but I will not be brought under the power of any.*

[*] Or, *profitable.*

[a] All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not, 1 Cor. x. 23. See also on Matt. xv. ver. 11. clause 1.

[b] But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 9—13. Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ, ix. 12. But if any man say unto you, This is offered in sacrifice unto idols; eat not, for his sake that shewed it and for conscience sake: for the earth *is* the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? For, if I by grace be a partaker, why am I evil spoken of, for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all *men* in all things, not seeking mine own profit, but the *profit* of many, that they may be saved, x. 28—33. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ *is* acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin, Rom. xiv. 15—23.

VER. 13.

Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι.

Meats for the belly, and the belly for meats: but God shall destroy both it and them. [a] *Now the body is not for fornication,* [b] *but for the Lord; and the Lord for the body.*

[a] See on Acts xv. ver. 20. clause 2.
[b] See on John vi. ver. 56. and Rom. vi. ver. 13. clause 2.

VER. 14.

Ὁ δὲ Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

[a] *And God hath both raised up the Lord,* [b] *and will also raise up us by his own power.*

[a] See on Acts ii. ver. 24.
[b] See on Matt. xxii. ver. 30. clause 1.

VER. 15.

Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν, μέλη Χριστοῦ ἐστιν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; Μὴ γένοιτο.

[a] *Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make* them *the members of an harlot? God forbid.*

[a] See on Rom. xii. ver. 5. clause 1.

VER. 16.

Ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ, ἓν σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν.

What! [a] *know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.*

[a] See on Matt. xix. ver. 5, 6.

VER. 17.

Ὁ δὲ κολλώμενος τῷ Κυρίῳ, ἓν πνεῦμά ἐστι.

[a] *But he that is joined unto the Lord is one spirit.*

[a] That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me, John xvii. 21. I in them, and thou in me, that they may be made perfect in one, 23. For we are members of his body, of his flesh, and of his bones, Eph. v. 30.

VER. 18.

Φεύγετε τὴν πορνείαν. Πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

[a] *Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.*

[a] Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

VER. 19.

Ἢ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν, ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν;

What! [a] *know ye not that your body is the temple of the Holy Ghost* which *is in you, which ye have of God, and ye are not your own?*

[a] See on John xiv. ver. 17.

VER. 20.

Ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ Θεοῦ.

[a] *For ye are bought with a price:* [b] *therefore glorify God* [c] *in your body, and in your spirit, which are God's.*

[a] Ye are bought with a price; be not ye the servants of men, 1 Cor. vii. 23. Feed the church of God, which he hath purchased with his own blood, Acts xx. 28. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again, 2 Cor. v. 14, 15. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 18, 19. See also on Matt. xx. ver. 28. clause 3.
[b] See on Matt. v. ver. 16. clause 2.
[c] See on Rom. vi. ver. 13. clause 2.

CHAP. VII.—VER. 1.

Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι·

Now concerning the things whereof ye wrote unto me: [a] It is *good for a man not to touch a woman.*

[a] See on Matt. xix. ver. 11.

VER. 2.

Διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω.

[z] *Nevertheless,* to avoid *fornication, let every man have his own wife, and let every woman have her own husband.*

[a] Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 4.

VER. 3.

Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομένην εὔνοιαν ἀποδιδότω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

VER. 4.

Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνήρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή.

The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

VER. 5.

Μὴ ἀποστερεῖτε ἀλλήλους, εἰ μή τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ· καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

Defraud ye not one the other, except it be *with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.*

VER. 6.

Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν.

[a] *But I speak this by permission,* and *not of commandment.*

[a] But to the rest speak I, not the Lord, ver. 12. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love, 2 Cor. viii. 8. That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting, xi. 17.

VER. 7.

Θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.

For I would that all men were even as I myself. [a] *But every man hath his proper gift of God, one after this manner, and another after that.*

[a] See on Matt. xix. ver. 11.

VER. 8.

Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστιν ἐὰν μείνωσιν ὡς κἀγώ.

I say therefore to the unmarried and widows, It is good for them if they abide even as I.

VER. 9.

Εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γάρ ἐστι γαμῆσαι ἢ πυροῦσθαι.

But if they cannot contain, let them marry: for it is better to marry than to burn.

VER. 10.

Τοῖς δὲ γεγαμηκόσι παραγγέλλω οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι·

And unto the married I command, yet *not I, but the Lord,* [a] *Let not the wife depart from* her *husband:*

[a] See on Matt. v. ver. 32. clause 2.

VER. 11.

Ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

But and if she depart, let her remain unmarried, or be reconciled to her *husband: and let not the husband put away* his *wife.*

VER. 12.

Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν.

[a] *But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.*

[a] See on ver. 6.

VER. 13.

Καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον, καὶ

αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίτω αὐτήν·

And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

VER. 14.

Ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί· καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρί· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι· νῦν δὲ ἅγιά ἐστιν.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

VER. 15.

Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός.

But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: [a] *but God hath called us* [*] *to peace.*

[*] Gr. *in peace.*

[a] See on Rom. xii. ver. 18.

VER. 16.

Τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; Ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

For what knowest thou, O wife, whether thou shalt save thy *husband? or* [*] *how knowest thou, O man, whether thou shalt save* thy *wife?*

[*] Gr. *what.*

VER. 17.

Εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ Θεός, ἕκαστον ὡς κέκληκεν ὁ Κύριος, οὕτω περιπατείτω. Καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

VER. 18.

Περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω. Ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περιτεμνέσθω.

Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

VER. 19.

Ἡ περιτομὴ οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ.

[a] *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*

[a] See on Rom. ii. 25, 26. 28, 29.

VER. 20.

Ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω.

[a] *Let every man abide in the same calling wherein he was called.*

[a] And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages, Luke iii. 10—14. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, Gal. iii. 28. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all, Col. iii. 11. Servants, *be* subject to *your* masters with all fear: not only to the good and gentle, but also to the froward, 1 Pet. ii. 18.

VER. 21.

Δοῦλος ἐκλήθης; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.

Art thou called being *a servant? care not for it: but if thou mayest be made free, use* it *rather.*

VER. 22.

Ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθείς, δοῦλός ἐστι Χριστοῦ.

[a] *For he that is called in the Lord, being a servant, is the Lord's* [*] *freeman:* [b] *likewise also he that is called, being free, is Christ's servant.*

[*] Gr. *made free.*

[a] See on John viii. ver. 32. clause 2.
[b] See on Rom. i. ver. 1. clause 2.

VER. 23.

Τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

[a] *Ye are bought with a price;* [b] *be not ye the servants of men.*

[a] See on chap. vi. ver. 20. clause 1.
[b] Let every man abide in the same calling wherein he was called, ver. 20.

VER. 24.

Ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ.

[a] *Brethren, let every man, wherein he is called, therein abide with God.*

[a] See on ver. 20.

VER. 25.

Περὶ δὲ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι.

Now concerning virgins I have no commandment of the Lord: yet I give my judgment, [a] *as one that hath obtained mercy of the Lord to be faithful.*

[a] See on Rom. i. ver. 5. clause 1.

VER. 26.

Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἄνθρωπῳ τὸ οὕτως εἶναι.

I suppose therefore that this is good for the present [*] *distress,* I say, *that it is good for a man so to be.*

[*] Or, *necessity.*

VER. 27.

Δέδεσαι γυναικί; μὴ ζήτει λύσιν. Λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα.

Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

VER. 28.

Ἐὰν δὲ καὶ γήμῃς, οὐκ ἥμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτε· θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι.

[a] *But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.*

[a] See on ver. 2.

VER. 29.

Τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος· τὸ λοιπόν ἐστιν ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὡς μὴ ἔχοντες ὦσι·

But this I say, brethren, [a] *the time is short: it remaineth, that both they that have wives be as though they had none;*

[a] Man *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not, Job xiv. 1, 2. Behold, thou hast made my days *as* an hand-breadth, and mine age *is* as nothing before thee: verily every man at his best state *is* altogether vanity. Selah, Psal. xxxix. 5. Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale *that is told,* xc. 5—9. *As for* man, his days *are* as grass; as a flower of the field, so he flourisheth: For the wind passeth over it, and it is gone; and the place thereof shall know it no more, ciii. 15, 16. For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun? Eccl. vi. 12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light, Rom. xiii. 12. But the end of all things is at hand: be ye therefore sober, and watch unto prayer, 1 Pet. iv. 7.

VER. 30.

Καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες·

And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not.

VER. 31.

Καὶ οἱ χρώμενοι τὸν κόσμον τοῦτον, ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

And they that use this world, as not abusing it: [a] for the fashion of this world passeth away.

[a] And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever, 1 John ii. 17.

VER. 32.

Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. Ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ.

[a] *But I would have you without carefulness. He that is unmarried careth for the things [b] that belong to the Lord, how he may please the Lord:*

[b] Gr. *of the Lord.*

[a] See on Matt. vi. ver. 25. clause 2.

VER. 33.

Ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυναικί.

But he that is married, careth for the things that are of the world, how he may please his wife.

VER. 34.

Μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος. Ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί.

There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

VER. 35.

Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως.

And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

VER. 36.

Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι· ὃ θέλει ποιείτω, οὐχ ἁμαρτάνει· γαμείτωσαν.

But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

VER. 37.

Ὃς δὲ ἕστηκεν ἑδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ.

Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

VER. 38.

Ὥστε καὶ ὁ ἐκγαμίζων, καλῶς ποιεῖ· ὁ δὲ μὴ ἐκγαμίζων, κρεῖσσον ποιεῖ.

So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

VER. 39.

Γυνὴ δέδεται νόμῳ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι· μόνον ἐν Κυρίῳ.

[a] *The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will;* [b] *only in the Lord.*

[a] See on Matt. v. ver. 32. clause 2.

[b] Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 2 Cor. vi. 14, 15.

VER. 40.

Μακαριωτέρα δέ ἐστιν ἐὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ Πνεῦμα Θεοῦ ἔχειν.

But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAP. VIII.—VER. 1.

Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν. Ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

VER. 2.

Εἴ δέ τις δοκεῖ εἰδέναι τι, οὐδέπω οὐδὲν ἔγνωκα καθὼς δεῖ γνῶναι·

And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

VER. 3.

Εἰ δέ τις ἀγαπᾷ τὸν Θεὸν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.

[a] *But if any man love God, the same is known of him.*

[a] For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish, Psal. i. 6. The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him, Nah. i. 7. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 23. I am the good shepherd, and know my sheep, and am known of mine, John x. 14. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

VER. 4.

Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἷς·

As concerning therefore the eating of those things that are offered in sacrifice unto idols, [a] *we know that an idol is nothing in the world,* [b] *and that there is none other God but one.*

[a] See on Acts xiv. ver. 15. clause 1.

[b] See on Acts iv. ver. 24.

VER. 5.

Καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς· (ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοὶ.)

For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

VER. 6.

Ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.

[a] *But to us* there is but *one God, the Father,* [b] *of whom* are *all things,* [c] *and we in him;* [d] *and one Lord Jesus Christ, by whom* are *all things, and we* [e] *by him.*

[e] Or, *for him.*

[a] One Lord, one faith, one baptism, one God and Father of all, who *is* above all, and through all, and in you all, Eph. iv. 5, 6.

[b] See on Acts iv. ver. 24. and xvii. ver. 28.

[c] See on John vi. ver. 56. and vi. ver. 13. clause 2.

[d] See on John v. ver. 19. clause 2.

VER. 7.

Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνηθείᾳ τοῦ εἰδώλου ἕως ἄρτι, ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται.

Howbeit there is *not in every man that knowledge:* [a] *for some with conscience of the idol unto this hour eat* it *as a thing offered unto an idol; and their conscience being weak is defiled.*

[a] I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean, Rom. xiv. 14. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin, 23.

VER. 8.

Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν, περισσεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα.

[a] *But meat commendeth us not to God: for neither, if we eat,* [e] *are we the better; neither, if we eat not,* [†] *are we the worse.*

[e] Or, *have we the more.*

[†] Or, *have we less.*

[a] See on Matt. xv. ver. 11. clause 1.

VER. 9.

Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενοῦσιν.

[a] *But take heed lest by any means this* [*] *liberty of your's become a stumbling-block to them that are weak.*

[*] Or, *power.*

[a] See on Matt. xviii. ver. 6.

VER. 10.

Ἐὰν γάρ τις ἴδῃ σε τὸν ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;

For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be [*] *emboldened to eat those things which are offered to idols;*

[*] Gr. *edified.*

VER. 11.

Καὶ ἀπολλῦται ὁ ἀσθενῶν ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν.

[a] *And through thy knowledge shall the weak brother perish, for whom Christ died?*

[a] Destroy not him with thy meat; for whom Christ died, Rom. xiv. 15.

VER. 12.

Οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε.

[a] *But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.*

[a] See on Matt. xxv. ver. 40. clause 4.

VER. 13.

Διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

[a] *Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*

[a] See on chap. vi. ver. 12. clause 2.

CHAP. IX.—VER. 1.

Οὐκ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ;

[a] *Am I not an apostle? am I not free?* [b] *have I not seen Jesus Christ our Lord?* [c] *are ye not my work in the Lord?*

[a] See on Rom. i. ver. 1. clause 3.

[b] And last of all he was seen of me also, as of one born out of due time, 1 Cor. xv. 8. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do, Acts ix. 3—6.

[c] See on chap. iii. ver. 6. clause 1.

VER. 2.

Εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ.

If I be not an apostle unto others, yet doubtless I am to you: [a] *for the seal of mine apostleship are ye in the Lord.*

[a] Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? Ye are our epistle written in our hearts, known and read of all men: *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart, 2 Cor. iii. 1—3.

VER. 3.

Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν, αὕτη ἐστί.

Mine answer to them that do examine me is this,

VER. 4.

Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν;

[a] *Have we not power to eat and to drink?*

[a] See on Matt. x. ver. 10. clause 3.

VER. 5.

Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς;

[a] *Have we not power to lead about a sister,* * *a wife, as well as other apostles, and as* [b] *the brethren of the Lord,* [c] *and Cephas?*

* Or, *woman.*

[a] See on chap. vii. ver. 2.

[b] See on Matt. xii. ver. 46.

[c] And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever, Matt. viii. 14.

VER. 6.

Ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι;

Or I only and Barnabas, [a] *have not we power to forbear working?*

[a] Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us, 2 Thess. iii. 8, 9.

VER. 7.

Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

VER. 8.

Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; Ἢ καὶ ὁ νόμος ταῦτα λέγει;

Say I these things as a man? or saith not the law the same also?

VER. 9.

Ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται· Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ Θεῷ,

[a] *For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.* [b] *Doth God take care for oxen?*

[a] Thou shalt not muzzle the ox when he treadeth out *the corn,* Deut. xxv. 4.

[b] See on Matt. vi. ver. 26. clause 1.

VER. 10.

Ἢ δι' ἡμᾶς πάντως λέγει; Δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν· καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν, ἐπ' ἐλπίδι.

Or saith he it altogether for our sakes? [a] *For our sakes, no doubt,* this *is written:* [b] *that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.*

[a] See on Matt. x. ver. 10. clause 3.

[b] Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours, John iv. 35—38.

VER. 11.

Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;

[a] *If we have sown unto you spiritual things,* is it *a great thing if we shall reap your carnal things?*

[a] See on Matt. x. ver. 10. clause 3.

VER. 12.

Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπήν τινα δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

If others be partakers of this *power over you,* are *not we rather?* [a] *Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ.*

[a] See on Acts xviii. ver. 3.

VER. 13.

Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιαστη-

ῥω προσεδρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται;

[a] *Do ye not know, that they which minister about holy things* [*] *live* of the things *of the temple? and they which wait at the altar are partakers with the altar?*

Or, *feed.*

[a] Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 1 Cor. x. 18. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin-offering, and as the trespass-offering. All the males among the children of Aaron shall eat of it: *it shall be* a statute for ever in your generations, concerning the offering of the LORD made by fire: every one that toucheth them shall be holy, Lev. vi. 16—18. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy. As the sin-offering *is*, so *is* the trespass-offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*. And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered. And all the meat-offerings that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it. And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another, vii. 6—10. And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons, by an ordinance for ever. This shall be thine of the most holy things, *reserved* from the fire: Every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons. In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee. And this *is* thine: the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. All the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them, which they shall offer unto the LORD, them have I given thee. *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine: every one that is clean in thine house shall eat *of* it. Every thing devoted in Israel shall be thine. Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed, from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD. And the flesh of them shall be thine, as the wave-breast and as the right shoulder are thine. All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the LORD unto thee, and to thy seed with thee, Numb. xvii. 8—19.

VER. 14.

Οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν.

[a] *Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.*

[a] See on Matt. x. ver. 10. clause 3.

VER. 15.

Ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων. Οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ.

[a] *But I have used none of these things:* [b] *neither have I written these things, that it should be so done unto me: for* it were *better for me to die, than that any man should make my glorying void.*

[a] See on Acts xviii. ver. 3.

[b] And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia, 2 Cor. xi. 9, 10. For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with *him* I sent a brother: Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps? xii. 13—18.

VER. 16.

Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ δέ μοι ἐστὶν, ἐὰν μὴ εὐαγγελίζωμαι.

[a] *For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!*

[a] But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15.

VER. 17.

Εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι.

[a] *For if I do this thing willingly, I have a reward; but if against my will,* [b] *a dispensation* of the Gospel *is committed unto me.*

[a] See on Matt. xxv. ver. 21.

[b] See on Matt. xxiv. ver. 45. clause 2.

VER. 18.

Τίς οὖν μού ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

[a] *What is my reward then?* Verily, *that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.*

[a] See on ver. 15. clause 2.

VER. 19.

Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω.

[a] *For though I be free from all* men, *yet have I made myself servant unto all,* [b] *that I might gain the more.*

[a] See on Matt. xx. ver. 27.

[b] See on Rom. xi. ver. 14.

VER. 20.

Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·

[a] *And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;*

[a] Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek, Acts xvi. 3. And when they heard *it*, they glorified the Lord; and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to for-

sake Moses, saying, That they ought not to circumcise *their* children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them: Them take, and purify thyself with them, and be at charges with them; that they may shave *their* heads: and all may know, that those things whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them, xxi. 20—26.

VER. 21.

Τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὢν ἄνομος Θεοῦ, ἀλλ' ἔννομος Χριστοῦ) ἵνα κερδήσω ἀνόμους.

To them that are without law, as without law, [a] *(being not without law to God, but under the law to Christ,) that I might gain them that are without law.*

[a] See on Matt. v. ver. 17. clause 1. and ver. 19. clause 7.

VER. 22.

Ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. Τοῖς πᾶσι γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω.

[a] *To the weak became I as weak, that I might gain the weak:* [b] *I am made all things to all* men, *that I might by all means save some.*

[a] See on Rom. xv. ver. 1.

[b] Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved, 1 Cor. x. 33.

VER. 23.

Τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

And this I do for the Gospel's sake, that I might be partaker thereof with you.

VER. 24.

Οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; Οὕτω τρέχετε ἵνα καταλάβητε.

Know ye not that they which run in a race run all, but one receiveth the prize? [a] *So run, that ye may obtain.*

[a] Ye did run well; who did hinder you that ye should not obey the truth? Gal. v. 7. I have fought a good fight, I have finished *my* course, I have kept the faith, 2 Tim. iv. 7.

VER. 25.

Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.

And every man that striveth for the mastery is temperate in all things. Now they do it *to obtain a corruptible crown,* [a] *but we an incorruptible.*

[a] Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 8. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 12. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4.

VER. 26.

Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων·

[a] *I therefore so run, not as uncertainly;* [b] *so fight I, not as one that beateth the air:*

[a] See on John x. ver. 28. clauses 2, 3.

[b] Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*, Eph. vi. 11, 12. See also on Matt. xi. ver. 12.

VER. 27.

Ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δου-

λαγωγῶ· μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

[a] *But I keep under my body, and bring it into subjection:* [b] *lest that by any means, when I have preached to others, I myself should be* [c] *a castaway.*

[a] See on Rom. viii. ver. 13. clause 3.

[b] See on Matt. vii. ver. 22. clause 2.

[c] Reprobate silver shall *men* call them, because the LORD hath rejected them, Jer. vi. 30. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke ix. 25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place, Acts i. 25. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates, 2 Cor. xiii. 5, 6.

CHAP. X.—VER. 1.

Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον·

Moreover, brethren, [a] *I would not that ye should be ignorant, how that all our fathers were under the cloud,* [b] *and all passed through the sea;*

[a] And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people, Exod. xiii. 21, 22. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely,* the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it *by day,* and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. And *so* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed; whether *it was* by day or by night that the cloud was taken up, they journeyed. Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed, Numb. ix. 15—22.

[b] And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land,* and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* a wall unto them on their right hand and on their left, Exod. xiv. 21, 22. But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left, 29. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over, Josh. iv. 23.

VER. 2.

Καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ·

[a] *And were all baptized unto Moses in the cloud and in the sea;*

[a] Then they reviled him, and said, Thou art his disciple, but we are Moses' disciples, John ix. 28.

VER. 3.

Καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον·

[a] *And did all eat the same spiritual meat;*

[b] See on John vi. ver. 31.

VER. 4.

Καὶ πάντες τὸ αὐτὸ πόμα ἔπιον πνευματικὸν ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός.

[a] *And did all drink the same spiritual drink: for they drank of that spiritual Rock that* [c] *followed them:* [b] *and that Rock was Christ.*

[c] Or, *went with them.*

[a] Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel, Exod. xvii. 6. And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly: and the congregation drank, and their beasts *also*, Numb. xx. 11.

[b] See on John iv. ver. 10. clause 3.

VER. 5.

Ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

[a] *But with many of them God was not well pleased: for they were overthrown in the wilderness.*

[a] And the LORD spake unto Moses and unto Aaron, saying, How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But *as for* you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness, Numb. xiv. 26—33. These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan *near* Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai: For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun, xxvi. 63—65. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed. So it came to pass, when all the men of war were consumed and dead from among the people, Deut. ii. 15, 16. Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath, that they should not enter into my rest, Psal. xcv. 8—11.

VER. 6.

Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν.

[a] *Now these things were our* [c] *examples,* [b] *to the intent we should not lust after evil things, as they also lusted.*

[c] Gr. *figures.*

[a] Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come, ver. 11. Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it, Heb. iv. 1. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, 11. And turning the cities of Sodom and Gomorrha

into ashes, condemned them with an overthrow, making *them* an ensample unto those that after should live ungodly, 2 Pet. ii. 6. and Jude 7.

[b] And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick, Numb. xi. 4, 5. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea. And he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust: but while their meat *was* yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel, Psal. lxxviii. 27—31. They soon forgat his works; they waited not for his counsel; But lusted exceedingly in the wilderness, and tempted God in the desert, cvi. 13, 14.

VER. 7.

Μηδὲ εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν· ὡς γέγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.

[a] *Neither be ye idolaters,* [b] *as* were *some of them; as it is written,* [c] *The people sat down to eat and drink, and rose up to play.*

[a] Wherefore, my dearly beloved, flee from idolatry, ver. 14. But *I* say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he? 20—22. Little children keep yourselves from idols, 1 John v. 21.

[b] And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves:* they are quickly turned aside out of the way which I commanded them; they have made them a molten image, Deut. ix. 12.

[c] And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play, Exod. xxxii. 6.

VER. 8.

Μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες.

[a] *Neither let us commit fornication,* [b] *as some of them committed, and fell in one day three and twenty thousand.*

[a] See on Acts xv. ver. 20. clause 2.

[b] And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor. And, behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation. And when Phinehas the son of Eleazar, the son of Aaron the priest, saw *it,* he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand, Numb. xxv. 1—9.

VER. 9.

Μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθώς τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο.

[a] *Neither let us tempt Christ, as some of them also tempted,* [b] *and were destroyed of serpents.*

[a] Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? Exod. xvii. 2. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? 7. Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him, xxiii. 20, 21. Ye shall not tempt the LORD your God, as ye tempted *him* in Massah, Deut. vi. 16. And they tempted God in their heart, by asking meat for their lust, Psal. lxxviii. 18. Wherefore (as the Holy Ghost saith, To-day, if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; When your fathers tempted me, proved me, and saw my works forty years, Heb. iii. 7—9.

[b] And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died, Numb. xxi. 6.

VER. 10.

Μηδὲ γογγύζετε, καθὼς καί τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.

[a] *Neither murmur ye,* [b] *as some of them also murmured, and were destroyed of the destroyer.*

[a] Do all things without murmurings and disputings; That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 14, 15.

[b] And the people murmured against Moses, saying, What shall we drink? Exod. xv. 24. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, *and* when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger, xvi. 2, 3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? xvii. 3.

VER. 11.

Ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.

[a] *Now all these things happened unto them for* [*] *ensamples: and they are written for our admonition,* [b] *upon whom the ends of the world are come.*

[*] Or, *types.*

[a] See on ver. 6. clause 1.

[b] Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time, 1 John ii. 18.

VER. 12.

Ὥστε ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ.

[a] *Wherefore let him that thinketh he standeth take heed lest he fall.*

[a] Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief, Prov. xxviii. 14. Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples, Matt. xxv. 33—35. Well; because of unbelief they were broken off, and thou standest by faith: Be not highminded, but fear, Rom. xi. 20.

VER. 13.

Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν.

There hath no temptation taken you but such as is [a] *common to man:* [b] *but God is faithful,* [b] *who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

[a] Or, *moderate.*

[a] See on chap. i. ver. 9. clause 1.

[b] For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity, Psal. cxxv. 3. Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver, 2 Cor. i. 10. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom; to whom *be* glory for ever and ever. Amen, 2 Tim. iv. 18. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9.

VER. 14.

Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας·

Wherefore, my dearly beloved, [a] *flee from idolatry.*

[a] See on ver. 7. clause 1.

VER. 15.

Ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι·

I speak as to wise men; judge ye what I say.

VER. 16.

Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν;

[a] *The cup of blessing which we bless,* [b] *is it not the communion of the blood of Christ?* [c] *The bread which we break,* [d] *is it not the communion of the body of Christ?*

[a] See on Luke xxii. ver. 20.

[b] Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever, John vi. 53—58.

[c] See on Matt. xxvi. ver. 26. clauses 1, 2.

[d] See on Matt. xxvi. ver. 26. clause 3.

VER. 17.

Ὅτι εἷς ἄρτος, ἓν σῶμα, οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.

[a] *For we being many are one bread, and one body: for we are all partakers of that one bread.*

[a] See on Rom. xii. ver. 5. clause 1.

VER. 18.

Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσί;

[a] *Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?*

[a] See on chap. ix. ver. 13.

VER. 19.

Τί οὖν φημι; ὅτι εἴδωλόν, τί ἐστιν; ἢ ὅτι εἰδωλόθυτον, τί ἐστιν;

What say I then? [a] *that the idol is any thing, or that which is offered in sacrifice to idols is any thing?*

[a] See on Acts xiv. ver. 15. clause 1.

VER. 20.

Ἀλλ' ὅτι ἃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ θεῷ. Οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

[a] *But* I say, *that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.*

[a] And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations, Lev. xvii. 7. They provoked him to jealousy with

strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not, Deut. xxxii. 16, 17. And he ordained him priests for the high places, and for the devils, and for the calves which he had made, 2 Chron. xi. 15.

VER. 21.

Οὐ δύνασθε ποτήριον Κυρίου πίνειν, καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν, καὶ τραπέζης δαιμονίων.

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

See on Matt. vi. ver. 24. clause 1.

VER. 22.

Ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

Do we provoke the Lord to jealousy? are we stronger than he?

Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth, Exod. xx. 4. For thou shalt worship no other god: for the Lord, whose name *is* Jealous, *is* a jealous God, xxxiv. 14. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the Lord thy God hath forbidden thee. For the Lord thy God *is* a consuming fire, *even* a jealous God, Deut. iv. 23, 24. Ye shall not go after other gods, of the gods of the people which *are* round about you: (For the Lord thy God *is* a jealous God among you,) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth, vi. 14, 15. They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not, xxxii. 16, 17. And Joshua said unto the people, Ye cannot serve the Lord: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good, Josh. xxiv. 19, 20. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard *this*, he was wroth, and greatly abhorred Israel, Psal. lxxviii. 58, 59.

VER. 23.

Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ.

All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

See on chap. vi. ver. 12.

VER. 24.

Μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου ἕκαστος.

Let no man seek his own, but every man another's wealth.

See on Rom. xiv. ver. 19. clause 2.

VER. 25.

Πᾶν τὸ ἐν μακέλλῃ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·

Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

See on Rom. xiv. ver. 14. clause 2.

VER. 26.

Τοῦ γὰρ Κυρίου ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς.

For the earth is the Lord's, and the fulness thereof.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth *is* mine, Exod. xix. 5. Behold, the heaven and the heaven of heavens *is* the Lord's thy God, the earth *also*, with all that therein *is*, Deut. x. 14. Who hath prevented me, that I should repay *him? whatsoever is* under the whole heaven is mine, Job. xli. 11. The earth *is* the Lord's, and the fulness thereof: the world, and they that dwell therein, Psal. xxiv. 1. If

I were hungry, I would not tell thee; for the world *is* mine, and the fulness thereof, l. 12.

VER. 27.

Εἴ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.

If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

VER. 28.

Ἐὰν δέ τις ὑμῖν εἴπῃ· Τοῦτο εἰδωλόθυτόν ἐστι· μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μηνύσαντα, καὶ τὴν συνείδησιν· τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

But if any man say unto you, [a] This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

[a] I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean, Rom. xiv. 14.

VER. 29.

Συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. Ἱνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

VER. 30.

Εἰ δὲ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;

For if I by [*] grace be a partaker, why am I evil spoken of for that for which I give thanks?

[*] Or, *thanksgiving.*

VER. 31.

Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

[a] And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 11.

VER. 32.

Ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἕλλησι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ,

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

[a] See on chap. vi. ver. 12.

VER. 33.

Καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.

[a] *Even as I please all men in all things, not seeking mine own profit,* [b] *but the profit of many, that they may be saved.*

[a] See on chap. ix. ver. 20. and Rom. xv. ver. 1.

[b] To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some, Rom. ix. 22.

CHAP. XI.—VER. 1.

Μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.

[a] *Be ye followers of me, even as I also am of Christ.*

[a] See on chap. iv. ver. 16.

VER. 2.

Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε.

Now I praise you, brethren, that ye remember me in all things, and keep the [*] ordinances, as I delivered them to you.

[*] Or, *traditions.*

VER. 3.

Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι· κεφαλὴ δὲ γυναικὸς, ὁ ἀνήρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός.

But I would have you know, [a] *that the head of every man is Christ;* [b] *and the head of the woman is the man;* [c] *and the head of Christ is God.*

[a] See on Matt xxviii. ver. 18.

[b] Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee, Gen. iii. 16. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing, Eph. v. 22—24. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, 1 Tim. ii. 11, 12. Likewise, ye wives, *be* in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives, 1 Pet. iii. 1. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord, 5, 6.

[c] See on John xiv. ver. 28. clause 3.

VER. 4.

Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων, κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ.

Every man praying or prophesying, having his *head covered, dishonoureth his head.*

VER. 5.

Πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἓν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.

But every woman that prayeth or prophesieth with her *head uncovered dishonoureth her head: for that is even all one as if she were shaven.*

VER. 6.

Εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.

For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

VER. 7.

Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλήν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστιν.

For a man indeed ought not to cover his *head,* [a] *forasmuch as he is the image and glory of God: but the woman is the glory of the man.*

[a] What *is* man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all *things* under his feet, Psal. viii. 4—6.

VER. 8.

Οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός·

For the man is not of the woman; but the woman of the man.

VER. 9.

Καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.

[a] *Neither was the man created for the woman; but the woman for the man.*

[a] And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of Man, Gen. ii. 18—23.

VER. 10.

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους,

For this cause ought the woman to have [*] *power on her head because of the angels.*

[*] i. e. *a covering, in sign that she is under the power of her husband.*

VER. 11.

Πλὴν οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρὸς, ἐν Κυρίῳ·

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

VER. 12.

Ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.

For as the woman is of the man, even so is the man also by the woman; [a] *but all things of God.*

[a] See on Acts iv. ver. 24. and xvii. ver. 28.

VER. 13.

Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι;

Judge in yourselves: is it comely that a woman pray unto God uncovered?

VER. 14.

Ἡ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστι;

Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

VER. 15.

Γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστιν. ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.

But if a woman have long hair, it is a glory to her: for her *hair is given her for a* [*] *covering.*

[*] Or, *veil.*

VER. 16.

Εἰ δέ τις δοκεῖ φιλόνικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

But if any man seem to be contentious, we have no such custom, neither the churches of God.

VER. 17.

Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἧττον συνέρχεσθε.

Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

VER. 18.

Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν· καὶ μέρος τι πιστεύω.

For first of all, when ye come together in the church, I hear that there be [*] *divisions among you; and I partly believe it.*

[*] Or, *schisms.*

VER. 19.

Δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

[a] *For there must be also* [*] *heresies among you,* [b] *that they which are approved may be made manifest among you.*

[*] Or, *sects.*

[a] See on Matt. xviii. ver. 7. clause 2.

[b] They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out,* that they might be made manifest that they were not all of us, 1 John ii. 19.

VER. 20.

Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν.

When ye come together therefore into one place, [*] *this is not to eat the Lord's supper.*

[*] Or, *ye cannot eat.*

VER. 21.

Ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.

For in eating every one taketh before other *his own supper: and one is hungry, and another is drunken.*

VER. 22.

Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ

ἔχοντας; τί ὑμῖν εἴπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ.

What? have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them [a] *that have not? What shall I say to you? shall I praise you in this? I praise you not.*

[a] Or, *that are poor.*

VER. 23.

Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδετο, ἔλαβεν ἄρτον

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

VER. 24.

καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε· Λάβετε, φάγετε· τοῦτό μού ἐστι τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

[a] *And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do* [b] *in remembrance of me.*

[a] See on Matt. xxvi. ver. 26.

[b] Or, *for a remembrance.*

VER. 25.

Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε ὁσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

[a] *After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it,* [b] *in remembrance of me.*

[a] See on Matt. xxvi. ver. 27, 28.

[b] Or, *for a remembrance.*

VER. 26.

Ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ.

For as often as ye eat this bread, and drink this cup, [a] *ye do shew the Lord's death* [b] *till he come.*

[a] Or, *shew ye.*

[b] See on Matt. xxiv. ver. 30.

VER. 27.

Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

VER. 28.

Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω·

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

VER. 29.

Ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου.

For he that eateth and drinketh unworthily, eateth and drinketh [a] *damnation to himself,* [b] *not discerning the Lord's body.*

[a] Or, *judgment.*

[b] But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil, Heb. v. 14.

VER. 30.

Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί.

For this cause many are weak and sickly among you, and many sleep.

VER. 31.

Εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα.

For if we would judge ourselves, we should not be judged.

VER. 32.

Κρινόμενοι δὲ, ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

But when we are judged, [a] *we are chastened of the Lord, that we should not be condemned with the world.*

[a] Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee, Deut. viii. 5. Behold, happy

is the man whom God correcteth; therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up; he woundeth, and his hands make whole, Job v. 17, 18. That he may withdraw man *from his* purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*: So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men; and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, To bring back his soul from the pit, to be enlightened with the light of the living, xxxiii. 17—30. Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law; That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked, Psal. xciv. 12, 13. My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth, even as a father the son in whom he delighteth, Prov. iii. 11, 12.

VER. 33.

Ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε·

Wherefore, my brethren, when ye come together to eat, tarry one for another.

VER. 34.

Εἴ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι.

And if any man hunger, let him eat at home; that ye come not together unto [a] *condemnation. And the rest will I set in order when I come.*

[a] Or, *judgement.*

[b] See on chap. iv. ver. 19. clause 1.

CHAP. XII.—VER. 1.

Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.

[a] *Now concerning spiritual gifts, brethren, I would not have you ignorant.*

[a] See on Matt. xxv. ver. 14. clause 2.

VER. 2.

Οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἴδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι.

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

VER. 3.

Διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι ἁγίῳ.

Wherefore I give you to understand, [a] *that no man speaking by the Spirit of God calleth Jesus* [*] *accursed:* [b] *and that no man can say that Jesus is the Lord, but by the Holy Ghost.*

[*] Or, *anathema.*

[a] But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me, Mark ix. 39.

[b] And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven, Matt. xvi. 16, 17.

VER. 4.

Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα·

[a] *Now there are diversities of gifts, but the same Spirit.*

[a] See on Matt. xxv. ver. 14. clause 2.

VER. 5.

Καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος.

And there are differences of [a] *administrations,* [b] *but the same Lord.*

Or, *ministeries.*

[b] Neither be ye called masters: for one is your Master, *even* Christ, Matt. xxiii. 10. Jesus Christ; (he is Lord of all,) Acts x. 36. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, Rom. xiv. 9.

VER. 6.

Καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς ἐστι Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

[a] *And there are diversities of operations, but it is the same God which worketh all in all.*

[a] See on Matt. xxv. ver. 14. clause 2.

VER. 7.

Ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον.

[a] *But the manifestation of the Spirit is given to every man to profit withal.*

[a] I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying, 1 Cor. xiv. 5. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeih not, or *one* unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest; and so, falling down on *his* face, he will worship God, and report that God is in you of a truth, 22—25. For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou wert an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, Matt. xxv. 14—30.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 11, 12.

VER. 8.

Ὧι μὲν γὰρ διὰ τοῦ Πνεύματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα·

[a] *For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit;*

[a] The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned, Isa. l. 4. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding, Dan. ii. 21.

VER. 9.

Ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι·

[a] *To another faith by the same Spirit;* [b] *to another the gifts of healing by the same Spirit;*

[a] See on Matt. xvii. ver. 20. clause 1.

[b] See on Matt. x. ver. 8. clause 1.

VER. 10.

Ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν·

[a] *To another the working of miracles;* [b] *to another prophecy;* [c] *to another discerning of spirits;* [d] *to another divers kinds of tongues;* [e] *to another the interpretation of tongues:*

[a] See on Mark xvi. ver. 20.

[b] See on Acts xiii. ver. 1.

[c] Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Acts v. 3.

[d] See on Acts ii. ver. 4. clause 2.

[e] If any man speak in an *unknown* tongue *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God, 1 Cor. xiv. 27, 28.

VER. 11.

Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

[a] *But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

[a] John answered and said, A man can receive nothing, except it be given him from heaven, John iii. 27. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you, 2 Cor. x. 13.

VER. 12.

Καθάπερ γὰρ τὸ σῶμα ἓν ἐστι, καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ἑνὸς, πολλὰ ὄντα, ἓν ἐστι σῶμα· οὕτω καὶ ὁ Χριστός.

[a] *For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.*

[a] See on Rom. xii. ver. 5. clause 1.

VER. 13.

Καὶ γὰρ ἐν ἑνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν· εἴτε Ἰουδαῖοι, εἴτε Ἕλληνες, εἴτε δοῦλοι, εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἓν Πνεῦμα ἐποτίσθημεν.

[a] *For by one Spirit are we all baptized into one body,* [b] *whether* we be *Jews or* [*] *Gentiles,* [c] *whether* we be *bond or free;* [d] *and have been all made to drink into one Spirit.*

[*] Gr. *Greeks.*

[a] See on Matt. iii. ver. 11. clause 3.

[b] *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also, Rom. iii. 29.

[c] See on chap. vii. ver. 20.

[d] See on John iv. ver. 10. clause 3.

VER. 14.

Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ πολλά.

For the body is not one member, but many.

VER. 15.

Ἐὰν εἴπῃ ὁ πούς· Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

VER. 16.

Καὶ ἐὰν εἴπῃ τὸ οὖς· Ὅτι οὐκ εἰμὶ ὀφθαλμὸς, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

VER. 17.

Εἰ ὅλον τὸ σῶμα ὀφθαλμὸς, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοὴ, ποῦ ἡ ὄσφρησις;

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

VER. 18.

Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν.

But now hath God set the members every one of them in the body, as it hath pleased him.

VER. 19.

Εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα;

And if they were all one member, where were the body?

VER. 20.

Νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα.

But now are they many members, yet but one body.

VER. 21.

Οὐ δύναται δὲ ὀφθαλμὸς εἰπεῖν τῇ χειρί· Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί· Χρείαν ὑμῶν οὐκ ἔχω.

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

VER. 22.

Ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι.

Nay, much more those members of the body, which seem to be more feeble, are necessary:

VER. 23.

Καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει.

And those members *of the body, which we think to be less honourable, upon these we* * *bestow more abundant honour; and our uncomely* parts *have more abundant comeliness.*

* Or, *put on.*

VER. 24.

Τὰ δὲ εὐσχήμονα ἡμῶν, οὐ χρείαν ἔχει. Ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστερουμένῳ περισσοτέραν δοὺς τιμὴν·

For our comely parts *have no need: but God hath tempered the body together, having given more abundant honour to that* part *which lacked:*

VER. 25.

Ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι· ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη.

That there should be no * *schism in the body; but that the members should have the same care one for another.*

* Or, *diviston.*

VER. 26.

Καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἓν μέλος, συγχαίρει πάντα τὰ μέλη.

[a] *And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.*

[a] See on Rom. xii. ver. 15.

VER. 27.

Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.

[a] *Now ye are the body of Christ, and members in particular.*

[a] See on Rom. xii. ver. 5. clause 1.

VER. 28.

Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.

And God hath set some in the Church, first apostles, secondarily prophets, thirdly

*teachers, after that miracles, then gifts of healings, helps, governments, * diversities of tongues.*

* Or, kinds.

VER. 29.

Μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις;

*Are all apostles? are all prophets? are all teachers? are all * workers of miracles?*

* Or, powers.

VER. 30.

Μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι;

Have all the gifts of healing? do all speak with tongues? do all interpret?

VER. 31.

Ζηλοῦτε δὲ τὰ, χαρίσματα τὰ μείζονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAP. XIII.—VER. 1.

Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν, ἢ κύμβαλον ἀλαλάζον.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

VER. 2.

Καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα, καὶ πᾶσαν τὴν γνῶσιν· καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

VER. 3.

Καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

VER. 4.

Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται,

*[a] Charity suffereth long, [b] and is kind; [c] charity envieth not; charity * vaunteth not itself, is not puffed up,*

* Or, is not rash.

[a] Hatred stirreth up strifes: but love covereth all sins, Prov. x. 12. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins, 1 Pet. iv. 8.

[b] Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye, Col. iii. 12, 13. Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth, 1 John iii. 16—18.

[c] See on Rom. xiii. ver. 13. clause 4.

VER. 5.

Οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,

[a] Doth not behave itself unseemly, [b] seeketh not her own, [c] is not easily provoked, thinketh no evil;

[a] Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you, 2 Thess. iii. 6, 7.

[b] See on Rom. xiv. ver. 19.

[c] Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God, Jam. i. 19, 20.

VER. 6.

Οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ·

[a] *Rejoiceth not in iniquity,* [b] *but rejoiceth* * *in the truth;*

* Or, *with.*

[a] Rivers of waters run down mine eyes, because they keep not thy law, Psal. cxix. 136. Fools make a mock at sin: but among the righteous *there is* favour, Prov. xiv. 9. And when he was come near, he beheld the city, and wept over it, Luke xix. 41.

[b] And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians, Exod. xviii. 9. What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice, Phil. i. 18. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4. I have no greater joy than to hear that my children walk in truth, 3 John 4.

VER. 7.

Πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

[a] *Beareth all things, believeth all things, hopeth all things,* [b] *endureth all things.*

[a] See on Rom. xv. ver. 1, 2.

[b] See on Matt. v. ver. 12. clause 1.

VER. 8.

Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.

Charity never faileth: but whether there be *prophecies, they shall fail; whether* there be *tongues, they shall cease; whether* there be *knowledge, it shall vanish away.*

VER. 9.

Ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν·

[a] *For we know in part, and we prophesy in part.*

[a] Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 2.

VER. 10.

Ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται.

[a] *But when that which is perfect is come, then that which is in part shall be done away.*

[a] And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof, Rev. xxi. 22, 23. And they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, xxii. 4, 5.

VER. 11.

Ὅτε ἤμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα ἀνήρ, κατήργηκα τὰ τοῦ νηπίου.

When I was a child, I spake as a child, I understood as a child, I * *thought as a child: but when I became a man, I put away childish things.*

* Or, *reasoned.*

VER. 12.

Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.

[a] *For now we see through a glass,* * *darkly;* [b] *but then face to face: now I know in part; but then shall I know even as also I am known.*

* Or, *in a riddle.*

[a] But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 18.

[b] See on ver. 10.

VER. 13.

Νυνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

And now abideth faith, hope, charity, these three; but [a] *the greatest of these is charity.*

[a] See verses 1—4. And above all these things *put on* charity, which is the bond of perfectness, Col. iii. 14.

CHAP. XIV.—VER. 1.

Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικὰ· μᾶλλον δὲ ἵνα προφητεύητε·

[a] *Follow after charity, and desire* [b] *spiritual gifts,* [c] *but rather that ye may prophesy.*

[a] He that followeth after righteousness and mercy, findeth life, righteousness, and honour, Prov. xxi. 21. Let us therefore follow after the things which make for peace, Rom. xiv. 19. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, 1 Tim. vi. 11. Follow peace with all *men*, and holiness, without which no man shall see the Lord, Heb. xii. 14. Let him seek peace, and ensue it, 1 Pet. iii. 11.

[b] See on Matt. xxv. ver. 14. clause 2.

[c] See ver. 3. and 39. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith, Rom. xii. 6.

VER. 2.

Ὁ γὰρ λαλῶν γλώσσῃ, οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·

For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man [a] *understandeth him; howbeit in the spirit he speaketh mysteries.*

[a] Gr. *heareth.*

VER. 3.

Ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.

But he that prophesieth [a] *speaketh unto men to edification, and exhortation, and comfort.*

[a] See on Rom. xiv. ver. 19. clause 2.

VER. 4.

Ὁ λαλῶν γλώσσῃ, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ.

He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

VER. 5.

Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.

I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

VER. 6.

Νυνὶ δὲ, ἀδελφοὶ, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ;

Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

VER. 7.

Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;

And even things without life giving sound, whether pipe or harp, except they give a distinction in the [a] *sounds, how shall it be known what is piped or harped?*

[a] Or, *tunes.*

VER. 8.

Καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῷ, τίς παρασκευάσεται εἰς πόλεμον;

For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

VER. 9.

Οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.

So likewise ye, except ye utter by the tongue words [a] *easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.*

[a] Gr. *significant.*

VER. 10.

Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἐστιν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφωνον.

There are, it may be, so many kinds of voices in the world, and none of them is without signification.

VER. 11.

Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος.

Therefore if I know not the meaning of the voice, I shall be unto him that speaketh [a] *a barbarian, and he that speaketh* shall be *a barbarian unto me.*

[a] See on Rom. i. ver. 14. clause 2.

VER. 12.

Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

Even so ye, forasmuch as ye are zealous of * *spiritual gifts,* [a] *seek that ye may excel to the edifying of the church.*

* Gr. *spirits.*

[a] See on Rom. xiv. ver. 19. clause 2.

VER. 13.

Διόπερ ὁ λαλῶν γλώσσῃ, προσευχέσθω ἵνα διερμηνεύῃ.

Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

VER. 14.

Ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι.

For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

VER. 15.

Τί οὖν ἐστι; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ. ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ.

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

VER. 16.

Ἐπεὶ ἐὰν εὐλογήσῃς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οἶδε;

Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

VER. 17.

Σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.

For thou verily givest thanks well, but the other is not edified.

VER. 18.

Εὐχαριστῶ τῷ Θεῷ μου, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν·

I thank my God, I speak with tongues more than ye all:

VER. 19.

Ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

VER. 20.

Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε.

[a] *Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be* * *men.*

* Gr. *perfect,* or, *of a ripe age.*

[a] But yet I would have you wise unto that which is good, and simple concerning evil, Rom. xvi. 19.

VER. 21.

Ἐν τῷ νόμῳ γέγραπται· Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χείλεσιν ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί μου, λέγει Κύριος.

[a] *In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*

[a] The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand, Deut. xxviii. 49. For with stammering lips, and another tongue,

will he speak to this people, Isa. xxviii. 11. Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say, Jer. v. 15.

VER. 22.

Ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.

[a] *Wherefore tongues are for a sign, not to them that believe, but to them that believe not:* [b] *but prophesying serveth not for them that believe not, but for them which believe.*

[a] See on Acts ii. ver. 4. clause 2.

[b] But he that prophesieth speaketh unto men to edification, and exhortation, and comfort, ver. 3.

VER. 23.

Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;

If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are *unlearned, or unbelievers, will they not say that ye are mad?*

VER. 24.

Ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος, ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων·

But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

VER. 25.

Καὶ οὕτω τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον, προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι.

And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

VER. 26.

Τί οὖν ἐστιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει· ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω.

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. [a] *Let all things be done unto edifying.*

[a] See on Rom. xiv. ver. 19. clause 2.

VER. 27.

Εἴτε γλώσσῃ τις λαλεῖ, κατὰ δύο, ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἷς διερμηνευέτω.

If any man speak in an unknown *tongue,* let it be *by two, or at the most by three, and* that *by course; and let one interpret.*

VER. 28.

Ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ.

But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

VER. 29.

Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

Let the prophets speak two or three, and let the other judge.

VER. 30.

Ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.

If any thing *be revealed to another that sitteth by, let the first hold his peace.*

VER. 31.

Δύνασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσι, καὶ πάντες παρακαλῶνται.

For ye may all prophesy one by one, that all may learn, and all may be comforted.

VER. 32.

Καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται.

[a] *And the spirits of the prophets are subject to the prophets.*

[a] Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world, 1 John iv. 1.

VER. 33.

Οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς, ἀλλ' εἰρήνης, ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.

For God is not the author *of* * *confusion,* [a] *but of peace, as in all churches of the saints.*

* Gr. *tumult*, or, *unquietness.*

[a] Now the God of peace *be* with you all. Amen, Rom. xv. 33.

VER. 34.

Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει.

[a] *Let your women keep silence in the churches: for it is not permitted unto them to speak;* [b] *but* they are commanded *to be under obedience, as also saith the law.*

[a] Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, 1 Tim. ii. 11, 12.

[b] See on chap. xi. ver. 3. clause 2.

VER. 35.

Εἴ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν.

And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

VER. 36.

Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν;

[a] *What? came the word of God out from you? or came it unto you only?*

[a] And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem, Isa. ii. 3.

VER. 37.

Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι τοῦ Κυρίου εἰσὶν ἐντολαί·

[a] *If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.*

[a] And the spirits of the prophets are subject to the prophets, ver. 32.

VER. 38.

Εἰ δέ τις ἀγνοεῖ, ἀγνοείτω.

[a] *But if any man be ignorant, let him be ignorant.*

[a] Let them alone, they be blind leaders of the blind, Matt. xv. 14.

VER 39.

Ὥστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε.

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

VER. 40.

Πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

Let all things be done decently and in order.

CHAP. XV.—VER. 1.

Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε.

Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand;

VER. 2.

Δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε· ἐκτὸς εἰ μή, εἰκῆ ἐπιστεύσατε.

[a] *By which also ye are saved,* [b] *if ye* * *keep in memory* † *what I preached unto you,* [c] *unless ye have believed in vain.*

* Or, *hold fast.*

† Gr. *by what speech.*

[a] See on Rom. i. ver. 16. clause 3.

[b] See on John viii. ver. 31.

[c] We then as workers together *with him*, beseech *you* also that ye receive not the grace of God in vain, 2 Cor. vi. 1.

VER. 3.

Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς·

For I delivered unto you first of all that which I also received, [a] *how that Christ died for our sins* [b] *according to the scriptures;*

[a] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

[b] See on Luke xxiv. ver. 44.

VER. 4.

Καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς·

[a] *And that he was buried,* [b] *and that he rose again the third day according to the scriptures:*

[a] See on Matt. xxvii. ver. 60.
[b] See on Matt. xvi. ver. 21. clause 3.

VER. 5.

Καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα·

[a] *And that he was seen of Cephas,* [b] *then of the twelve:*

[a] The Lord is risen indeed, and hath appeared to Simon, Luke xxiv. 34.
[b] See on Luke xxiv. ver. 36.

VER. 6.

Ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν·

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

VER. 7.

Ἔπειτα ὤφθη Ἰακώβῳ· εἶτα τοῖς ἀποστόλοις πᾶσιν.

After that, he was seen of James; [a] *then of all the apostles.*

[a] See on Matt. xxviii. ver. 17.

VER. 8.

Ἔσχατον δὲ πάντων, ὡσπερεὶ τῷ ἐκτρώματι, ὤφθη κἀμοί.

[a] *And last of all he was seen of me also, as of* * *one born out of due time.*

* Or, *an abortive.*

[a] See on Acts ix. ver. 3, 4. and ver. 5. clause 1.

VER. 9.

Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ·

[a] *For I am the least of the apostles, that am not meet to be called an apostle,* [b] *because I persecuted the Church of God.*

[a] Unto me, who am less then the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.
[b] See on Acts viii. ver. 3.

VER. 10.

Χάριτι δὲ Θεοῦ εἰμι ὅ εἰμι· καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ, οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί.

[a] *But by the grace of God I am what I am:* [b] *and his grace which was bestowed upon me was not in vain;* [c] *but I laboured more abundantly than they all:* [d] *yet not I, but the grace of God which was with me.*

[a] See on Matt. xxv. ver. 14. clause 2.
[b] We then, *as* workers together *with him,* beseech *you* also that ye receive not the grace of God in vain, 2 Cor. vi. 1.
[c] See on Rom. xv. ver 19.
[d] Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 5, 6. (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles,) Gal. ii. 8. I can do all things through Christ which strengtheneth me; Phil. iv. 13. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 28, 29.

VER. 11.

Εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.

Therefore whether it were *I or they, so we preach, and so ye believed.*

VER. 12.

Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;

[a] *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?*

[a] See on ver. 20.

VER. 13.

Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται.

But if there be no resurrection of the dead, then is Christ not risen:

VER. 14.

Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν.

[a] *And if Christ be not risen, then is our preaching vain, and your faith is also vain.*

[a] Who was delivered for our offences, and was raised again for our justification, Rom. iv. 25.

VER. 15.

Εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ· ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρε τὸν Χριστόν· ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

Yea, and we are found false witnesses of God; [a] *because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.*

[a] See on Acts ii. ver. 24. clause 1.

VER. 16.

Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·

For if the dead rise not, then is not Christ raised:

VER. 17.

Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.

[a] *And if Christ be not raised, your faith is vain; ye are yet in your sins.*

[a] Him hath God exalted with his right hand, *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, Acts v. 31. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, xiii. 38, 39. Who was delivered for our offences, and was raised again for our justification, Rom. iv. 25. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 24, 25.

VER. 18.

Ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπώλοντο.

Then they also which are fallen asleep in Christ are perished.

VER. 19.

Εἰ ἐν τῇ ζωῇ ταύτῃ ἠλπικότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

[a] *If in this life only we have hope in Christ, we are of all men most miserable.*

[a] For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; Being defamed, we entreat: we are made as the filth of the earth, *and are* the off-scouring of all things unto this day, 1 Cor. iv. 9—13. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Matt. x. 21—25. Then shall they deliver you up

to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake, xxiv. 9. Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. Yea, and all that will live godly in Christ Jesus shall suffer persecution, 2 Tim. iii. 12.

VER. 20.

Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο.

[a] *But now is Christ risen from the dead,* [b] and *become the firstfruits of them that slept.*

[a] See on Acts ii. ver. 24. clause 1.

[b] That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles, Acts xxvi. 23. And he is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence, Col. i. 18. And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, Rev. i. 5.

VER. 21.

Ἐπειδὴ γὰρ δι᾽ ἀνθρώπου ὁ θάνατος, καὶ δι᾽ ἀνθρώπου ἀνάστασις νεκρῶν.

[a] *For since by man* came *death,* [b] *by man* came *also the resurrection of the dead.*

[a] See on Rom v. ver. 12.

[b] See on John xi. ver. 25. clause 1.

VER. 22.

Ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.

For as in Adam all die, even so in Christ shall all be made alive.

VER. 23.

Ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστὸς, ἔπειτα οἱ Χριστοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.

But every man in his own order: [a] *Christ the firstfruits;* [b] *afterward they that are Christ's at his coming.*

[a] See on ver. 20. clause 2.

[b] For this we say unto you by the word of the Lord, that we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first, 1 Thess. iv. 15, 16.

VER. 24.

Εἶτα τὸ τέλος, ὅταν παραδῷ τὴν βασιλείαν τῷ Θεῷ καὶ πατρί· ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.

Then cometh *the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.*

VER. 25.

Δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.

[a] *For he must reign, till he hath put all enemies under his feet.*

[a] See on Matt. xxii. ver. 44. clauses 1. 3.

VER. 26.

Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.

[a] *The last enemy* that *shall be destroyed* is *death.*

[a] See on Matt. xxii. ver. 30. clause 1.

VER. 27.

Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.

[a] *For he hath put all things under his feet. But when he saith, all things are put under him,* it is *manifest that he is excepted, which did put all things under him.*

[a] See on Matt. xxviii. ver. 18.

VER. 28.

Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

[a] *And when all things shall be subdued unto him,* [b] *then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

[a] See on Matt. xxii. ver. 44. clauses 1. 3.

[b] See on John xiv. ver. 28. clause 3.

VER. 29.

Ἐπεὶ, τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

VER. 30.

Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;

And why stand we in jeopardy every hour?

VER. 31.

Καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

I protest by [c] *your rejoicing which I have in Christ Jesus our Lord,* [a] *I die daily.*

[c] Some copies read, *our.*

[a] As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter, Rom. viii. 36. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed, Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you, 2 Cor. iv. 8—12. As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed, vi. 9.

VER. 32.

Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; Φάγωμεν καὶ πίωμεν· αὔριον γὰρ ἀποθνήσκομεν.

If [d] *after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.*

[d] Or, *to speak after the manner of men,* &c.

[a] Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment, Eccl. xi. 9. And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And, behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: let us eat and drink, for to-morrow we shall die, Isa. xxii. 12, 13.

VER. 33.

Μὴ πλανᾶσθε· Φθείρουσιν ἤθη χρῆσθ' ὁμιλίαι κακαί.

Be not deceived: [a] *evil communications corrupt good manners.*

[a] Forsake the foolish, and live; and go in the way of understanding, Prov. ix. 6. He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed, xiii. 20. But shun profane *and* vain babblings; for they will increase unto more ungodliness: And their word will eat as doth a canker: of whom is Hymeneus and Philetus, 2 Tim. ii. 16, 17.

VER. 34.

Ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινες ἔχουσι. Πρὸς ἐντροπὴν ὑμῖν λέγω.

[a] *Awake to righteousness, and sin not;* [b] *for some have not the knowledge of God: I speak* this *to your shame.*

[a] Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth, Joel i. 5. See also on Matt. xxv. ver. 5. clause 2.

[b] See on John vii. ver. 28. clause 4.

VER. 35.

Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;

But some man *will say, How are the dead raised up? and with what body do they come?*

VER. 36.

Ἄφρων, σὺ ὃ σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ·

Thou *fool,* [a] *that which thou sowest is not quickened, except it die:*

[a] Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit, John xii. 24.

VER. 37.

Καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου, ἢ τινος τῶν λοιπῶν·

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

VER. 38.

Ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἑκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα.

But God giveth it a body as it hath pleased him, and to every seed his own body.

VER. 39.

Οὐ πᾶσα σὰρξ, ἡ αὐτὴ σάρξ· ἀλλὰ ἄλλη μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν.

All flesh is *not the same flesh: but* there is *one* kind of *flesh of men, another flesh of beasts, another of fishes,* and *another of birds.*

VER. 40.

Καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.

There are *also celestial bodies, and bodies terrestrial: but the glory of the celestial* is *one, and the* glory *of the terrestrial* is *another.*

VER. 41.

Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

There is *one glory of the sun, and another glory of the moon, and another glory of the stars: for* one *star differeth from* another *star in glory.*

VER. 42.

Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ.

[a] *So also* is *the resurrection of the dead.* [b] *It is sown in corruption;* [c] *it is raised in incorruption:*

[a] See on Matt. xxii. ver. 30. clause 1.

[b] In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return, Gen. iii. 19. I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother and my sister, Job xvii. 14. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling, Psal. xlix. 14. And changed the glory of the uncorruptible God into an image made like to corruptible man, Rom. i. 23.

[c] But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection, Luke xx. 35, 36. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, Rev. xxi. 4.

VER. 43.

Σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·

[a] *It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:*

[a] For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

VER. 44.

Σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Ἔστι σῶμα ψυχικόν, ἔστι σῶμα πνευματικόν·

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

VER. 45.

Οὕτω καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν.

And so it is written, [a] *The first man Adam was made a living soul;* [b] *the last Adam* was made *a quickening spirit.*

[a] And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, Gen. ii. 7.

[b] For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will, John v. 21. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life, vi. 63. Jesus saith unto him, I am the way, the truth, and the life, xiv. 6. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. And killed the Prince of life, whom God hath raised from the dead, Acts iii. 15. When Christ, *who is* our life shall appear, then shall ye also appear with him in glory, Col. iii. 4. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: (For the Life was manifested, and we have seen *it,* and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us,) 1 John i. 1, 2. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely, Rev. xxi. 6. See also on John xi. ver. 25. clause 1.

VER. 46.

Ἀλλ' οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.

Howbeit that was *not first which is spiritual, but that which is natural; and afterward that which is spiritual.*

VER. 47.

Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, ὁ Κύριος ἐξ οὐρανοῦ.

[a] *The first man* is *of the earth, earthy:* [b] *the second man* is *the Lord* [c] *from heaven.*

[a] And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, Gen. ii. 7.

[b] See on Luke ii. ver. 11. clause 3.

[c] See on John iii. ver. 13. clause 1.

VER. 48.

Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι.

[a] *As* is *the earthy, such* are *they also that are earthy: and as* is *the heavenly, such* are *they also that are heavenly.*

[b] See on John iii. ver. 6.

VER. 49.

Καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

[a] *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

[c] See on Matt. xiii. ver. 43. clause 1.

VER. 50.

Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

[a] *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*

[a] See on ver. 43.

VER. 51.

Ἰδοὺ, μυστήριον ὑμῖν λέγω· Πάντες μὲν οὐ κοιμηθησόμεθα· πάντες δὲ ἀλλαγησόμεθα·

[a] *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*

[a] For if we believe that Jesus died an drose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive

and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 14—17.

VER. 52.

Ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα.

[a] *In a moment, in the twinkling of an eye, at the last trump:* [b] *for the trumpet shall sound,* [c] *and the dead shall be raised* [d] *incorruptible, and we shall be changed.*

[a] But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up, 2 Pet. iii. 10.

[b] See on Matt. xxiv. ver. 31. clause 3.

[c] See on Matt. xxii. ver. 30. clause 1.

[d] See on ver. 42. clauses 2, 3.

VER. 53.

Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

For this corruptible must put on incorruption, and this mortal must put on *immortality.*

VER. 54.

Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νῖκος.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, [a] *then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

[a] He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*, Isa. xxv. 8.

VER. 55.

Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾅδη, τὸ νῖκος;

[a] *O death, where is thy sting? O* [b] *grave, where is thy victory?*

[b] Or, *hell.*

[a] I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hos. xiii. 14.

VER. 56.

Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος.

[a] *The sting of death is sin; and the strength of sin is the law.*

[a] See on Rom. ii. ver. 12. clause 2.

VER. 57.

Τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[a] *But thanks* be *to God, which giveth us the victory* [b] *through our Lord Jesus Christ.*

[a] For the same form of expression see Rom. vii. 25.; 2 Cor. ii. 14.; ix. 15.

[b] Nay, in all these things we are more than conquerors, through him that loved us, Rom. viii. 37. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 1 John v. 5.

VER. 58.

Ὥστε, ἀδελφοί μου ἀγαπητοὶ, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

Therefore, my beloved brethren, [a] *be ye stedfast, unmoveable,* [b] *always abounding in the work of the Lord,* [c] *forasmuch as ye know that your labour is not in vain* [d] *in the Lord.*

[a] See on John viii. ver. 31.

[b] And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you, 1 Thess. iii. 12. Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more, iv. 1. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be

found of him in peace, without spot, and blameless, 2 Pet. iii. 14.

[c] For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith, Gal. vi. 8—10. For God *is* not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10.

[d] He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward, Matt. x. 41, 42. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when we saw thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me, Matt. xxv. 34—40. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11.

CHAP. XVI.—VER. 1.

Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε.

[a] *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.*

[b] See on Rom. xv. ver. 25.

VER. 2.

Κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω, θησαυρίζων ὅ, τι ἂν εὐοδῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωνται.

Upon the first day *of the week let every one of you lay by him in store,* [a] *as* God *hath prospered him, that there be no gatherings when I come.*

[a] See on Luke xxi. ver. 3.

VER. 3.

Ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἰερουσαλήμ.

[a] *And when I come, whomsoever ye shall approve by* your *letters, them will I send to bring your* * *liberality* [b] *unto Jerusalem.*

* Gr. *gift.*

[a] See on chap. iv. ver. 19. clause 1.
[b] See on Rom. xv. ver. 25.

VER. 4.

Ἐὰν δὲ ᾖ ἄξιον τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

And if it be meet that I go also, they shall go with me.

VER. 5.

Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω· (Μακεδονίαν γὰρ διέρχομαι.)

[a] *Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.*

[b] See on chap. iv. ver. 19. clause 1.

VER. 6.

Πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι.

[a] *And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.*

[a] Whensoever I take my journey into Spain, I will come to you: for I

trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company, Rom. xv. 24.

VER. 7.

Οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ Κύριος ἐπιτρέπῃ.

For I will not see you now by the way; but I trust to tarry a while with you, [a] *if the Lord permit.*

[a] See on Acts xviii. ver. 21.

VER. 8.

Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·

But I will tarry at Ephesus until Pentecost.

VER. 9.

Θύρα γάρ μοι ἀνέῳγε μεγάλη καὶ ἐνεργὴς, καὶ ἀντικείμενοι πολλοί.

[a] *For a great door and effectual is opened unto me, and* there are *many adversaries.*

[c] See Acts xix.

VER. 10.

Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται ὡς καὶ ἐγώ·

[a] *Now if Timotheus come, see that he may be with you without fear:* [b] *for he worketh the work of the Lord, as I also* do.

[a] After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season, Acts xix. 21, 22.

[b] Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you, Rom. xvi. 21. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel, Phil. ii. 22. And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith, 1 Thess. iii. 2.

VER. 11.

Μή τις οὖν αὐτὸν ἐξουθενήσῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

[a] *Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.*

[a] Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12.

VER. 12.

Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

[a] *As touching* our *brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.*

[b] See Acts xviii. ver. 24—28.

VER. 13.

Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.

[a] *Watch ye,* [b] *stand fast in the faith,* [c] *quit you like men, be strong.*

[a] See on Matt. xxiv. ver. 42. clause 1.

[b] See on John viii. ver. 31.

[c] And every man that striveth for the mastery is temperate in all things. Now they *do* it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a castaway, 1 Cor. ix. 25—27. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate

of righteousness; And your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 12—18. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, 1 Tim. vi. 12. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully, 2 Tim. ii. 3—5.

VER. 14.

Πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

[a] *Let all your things be done with charity.*

[a] See on Mark ix. ver. 50. clause 3.

VER. 15.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς.

I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, [a] and that they have addicted themselves to the ministry of the saints,)

[a] See on Rom. xii. ver. 13. clause 2. and xv. ver. 25.

VER. 16.

Ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.

[a] *That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.*

[a] See on Matt. xx. ver. 26. clause 1.

VER. 17.

Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν·

I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

VER. 18.

Ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν· ἐπιγινώσκετε οὖν τοὺς τοιούτους.

For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

VER. 19.

Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. Ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

[a] *The churches of Asia salute you.* [b] *Aquila and Priscilla salute you much in the Lord,* [c] *with the church that is in their house.*

[a] And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks, Acts xix. 10.

[b] See on Rom. xvi. ver. 3.

[c] See on Matt. xviii. ver. 20. clause 1.

VER. 20.

Ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

[a] *All the brethren greet you.* [b] *Greet ye one another with an holy kiss.*

[a] For like salutations see Rom. xvi. 16. 21—23.; 2 Cor. xiii. 13.; Phil. iv. 21, 22.; Col. iv. 10. 12. 14.; Tit. iii. 15.; Philem. 23, 24.; Heb. xiii. 24.; 1 Pet. v. 13.; 2 John 13.; 3 John 14.

[b] See on Rom. xvi. ver. 16.

VER. 21.

Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.

[a] *The salutation of me Paul with mine own hand.*

[a] Ye see how large a letter I have written unto you with mine own hand, Gal. vi. 11. The salutation by the hand of me Paul, Col. iv. 18. The salutation of Paul with mine own hand, 2 Thess. iii. 17.

VER. 22.

Εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστόν, ἤτω ἀνάθεμα, μαρὰν ἀθά.

[a] *If any man love not the Lord Jesus Christ, let him be* [b]*Anathema Maranatha.*

[a] See on Matt. x. ver. 37. clause 1.

[b] See on Matt. xxv. ver. 41. clause 2.

VER. 23.

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

[a] *The grace of our Lord Jesus Christ* be *with you.*

[a] See on Rom. i. ver. 7. clause 7.

VER. 24.

Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

My love be *with you all in Christ Jesus. Amen.*

Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανᾶ, καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ, καὶ Τιμοθέου.

The first epistle *to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.*

END OF ST. PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

[Written from Philippi, A. D. 58.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·

[a] *Paul, an apostle of Jesus Christ by the will of God,* [b] *and Timothy* our *brother,* [c] *unto the church of God which is at Corinth, with all the saints which are in all Achaia:*

[a] See on Rom. i. ver. 1. clauses 1. 3.

[b] See on 1 Cor. xvi. ver. 10.

[c] See on 1 Cor. i. ver. 2. clause 1.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Grace* be *to you and peace from God our Father, and* from *the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν, καὶ θεὸς πάσης παρακλήσεως·

[a] *Blessed* be *God,* [b] *even the Father of our Lord Jesus Christ,* [c] *the Father of mercies,* [d] *and the God of all comfort;*

[a] Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, Eph. i. 3. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 3, 4.

[b] See on Matt. vii. ver. 21. clause 4.

[c] See on Matt. vii. ver. 11. clauses 2. 4.

[d] See on Rom. xv. ver. 5. clause 2.

VER. 4.

Ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God.

VER. 5.

Ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.

[a] *For as the sufferings of Christ abound in us,* [b] *so our consolation also aboundeth by Christ.*

[a] For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and la-

bour working with our own hands: being reviled, we bless; being persecuted, we suffer it; Being defamed, we entreat: we are made as the filth of the earth, *and are* the off-scouring of all things unto this day, 1 Cor. iv. 9—13. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you, 2 Cor. iv. 8—12.

[b] If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Phil. ii. 1. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good work, 2 Thess. ii. 16, 17.

VER. 6.

Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν·

[a] *And whether we be afflicted*, it is *for your consolation and salvation, which is* [c] *effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted*, it is *for your consolation and salvation.*

[c] Or, *wrought.*

[a] For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God, 2 Cor. iv. 15. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10.

VER. 7.

Εἰδότες ὅτι ὥσπερ κοινωνοί ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως.

[a] *And our hope of you is stedfast,* [b] *knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.*

[a] Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ: Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace, Phil. i. 6, 7.

[b] Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you, Matt. v. 11, 12. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us, Rom. viii. 17, 18. *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer, 2 Thess. i. 5. *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*: If we suffer, we shall also reign with *him*: If we deny *him*, he also will deny us, 2 Tim. ii. 11, 12. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 12.

VER. 8.

Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς, καὶ τοῦ ζῆν.

[a] *For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:*

[a] And the same time there arose no small stir about that way. For a certain *man* named Demetrius, a silversmith, which made silver shrines for

Diana, brought no small gain unto the craftsmen; Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians! And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre, Acts xix. 23—31. And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia, xix. 1.

VER. 9.

Ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς,

But we had the [a] *sentence of death in ourselves, that we should not trust in ourselves,* [b] *but in God which raiseth the dead:*

[a] Or, *answer.*

[b] (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were, Rom. iv. 17. Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure, Heb. xi. 19. See also on John v. ver. 21. clause 1.

VER. 10.

Ὃς ἐκ τηλικούτου θανάτου ἐῤῥύσατο ἡμᾶς, καὶ ῥύεται· εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται,

[a] *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;*

[a] He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth, Job v. 19—22. Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all. He keepeth all his bones: not one of them is broken. Evil shall slay the wicked; and they that hate the righteous shall be desolate. The LORD redeemeth the soul of his servants; and none of them that trust in him shall be desolate, Psal. xxxiv. 19—22. Notwithstanding the LORD stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion, 2 Tim. iv. 17.

VER. 11.

Συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

[a] *Ye also helping together by prayer for us,* [b] *that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.*

[a] See on Rom. xv. ver. 30.

[b] For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God, 2 Cor. iv. 15. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgiv-

ings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men; And by their prayer for you, which long after you for the exceeding grace of God in you, ix. 11—14.

VER. 12.

Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.

[a] *For our rejoicing is this, the testimony of our conscience,* [b] *that in simplicity and godly sincerity,* [c] *not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.*

[a] And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men, Acts xxiv. 16. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, Rom. ix. 1. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord, 1 Cor. iv. 4. Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Tim. i. 5. Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck, 19. Pray for us: for we trust we have a good conscience, in all things willing to live honestly, Heb. xiii. 18. Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ, 1 Pet. iii. 16. The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ, 21.

[b] See on 1 Cor. v. ver. 8. clause 2.

[c] But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 2 Cor. x. 2—4. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God, 1 Cor. ii. 4, 5. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 10. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, Jam. iii. 17, 18.

VER. 13.

Οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε·

For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

VER. 14.

Καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

As also ye have acknowledged us in part, that we are your rejoicing, [a] *even as ye also are our's in the day of the Lord Jesus.*

[a] Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain, Phil. ii. 16. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved, iv. 1. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thess. ii. 19, 20.

VER. 15.

Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην

πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε,

[a] *And in this confidence I was minded to come unto you before, that ye might have a second* [*] *benefit;*

[*] Or, *grace.*

[a] See on 1 Cor. iv. ver. 19. clause 1.

VER. 16.

Καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν

And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

VER. 17.

Τοῦτο οὖν βουλευόμενος μή τι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ ναί, καὶ τοῦ τὸ οὒ οὔ;

When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose [a] *according to the flesh, that with me there should be yea yea, and nay nay?*

[a] Ye judge after the flesh; I judge no man, John viii. 15.

VER. 18.

Πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὔ.

[a] *But as God is true, our* [*] *word toward you was not yea and nay.*

[*] Or, *preaching.*

[a] See on John vii. ver. 28. clause 3.

VER. 19.

Ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὔ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν.

[a] *For the Son of God, Jesus Christ, who was preached among you by us,* [b] *even by me and Silvanus and Timotheus, was not yea and nay,* [c] *but in him was yea.*

[a] See on Matt. xiv. ver. 33. clause 2.

[b] And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ, Acts xviii. 5.

[c] See on Matt. xxiv. ver. 35. clause 2.

VER. 20.

Ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναί, καὶ ἐν αὐτῷ τὸ ἀμήν, τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν.

For all the promises of God in him are *yea, and in him Amen, unto the glory of God by us.*

VER. 21.

Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, Θεὸς·

[a] *Now he which stablisheth us with you in Christ,* [b] *and hath anointed us,* is *God;*

[a] Now to him that is of power to stablish you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, Rom. xvi. 25.

[b] How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him, Acts x. 38. But ye have an unction from the Holy One, and ye know all things, 1 John ii. 20.

VER. 22.

Ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

[a] *Who hath also sealed us;* [b] *and given the earnest of the Spirit in our hearts.*

[a] In whom ye also *trusted,* after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Eph. i. 13. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it,* Rev. ii. 17. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads, vii. 3. And it was commanded them

that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads, ix. 4.

[b] See on John vii. ver. 39. clauses 1, 2.

VER. 23.

Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι φειδόμενος ὑμῶν, οὐκέτι ἦλθον εἰς Κόρινθον·

[a] *Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.*

[a] See on Rom. i. ver. 9. clause 1.

VER. 24.

Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἑστήκατε.

[a] *Not for that we have dominion over your faith,* [b] *but are helpers of your joy:* [c] *for by faith ye stand.*

[a] See on Matt. xxiii. ver. 8.

[b] And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again, Phil. i. 25, 26.

[c] See on John viii. ver. 31.

CHAP. II.—VER. 1.

Ἔκρινα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν·

But I determined this with myself, that I would not come again to you in heaviness.

VER. 2.

Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστιν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;

[a] *For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?*

[a] See 1 Cor. chap. v.

VER. 3.

Καὶ ἔγραψα ὑμῖν τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν.

[a] *And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is* the joy *of you all.*

[a] *And* lest, when I come again my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed, 2 Cor. xii. 21.

VER. 4.

Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

For out of much affliction and anguish of heart I wrote unto you with many tears; [a] *not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.*

[a] For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry, after a godly manner, that ye might receive damage by us in nothing, 2 Cor. vii. 8, 9.

VER. 5.

Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς.

But if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all.

VER. 6.

Ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων.

Sufficient to such a man [a] *is this* [*] *punishment, which* was inflicted *of many.*

[*] Or, *censure.*

[a] In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 Cor. v. 4, 5.

VER. 7.

Ὥστε τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι, καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος.

[a] *So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.*

[a] Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, Bear ye one another's burdens, and so fulfil the law of Christ, Gal. vi. 1, 2. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. See also on Matt. vi. ver. 12. clause 3.

VER. 8.

Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην.

Wherefore I beseech you that ye would confirm your love toward him.

VER. 9.

Εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.

For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

VER. 10.

ὯΙ δέ τι χαρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγὼ εἴ τι κεχάρισμαι, ᾧ κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ,

To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it [a] *in the* [c] *person of Christ;*

[c] Or, *sight.*

[a] See on Matt. xvi. ver. 19. clause 3.

VER. 11.

Ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

[a] *Lest Satan* [b] *should get an advantage of us: for we are not ignorant of his devices.*

[a] See on Matt. iv. ver. 1. clause 4.

[b] Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency, 1 Cor. vii. 5.

VER. 12.

Ἐλθὼν δὲ εἰς τὴν Τρῳάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ,

Furthermore, [a] *when I came to Troas to preach Christ's Gospel,* [b] *and a door was opened unto me of the Lord,*

[a] And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days, Acts xx. 6.

[b] For the same form of expression see Acts xiv. 17.; 1 Cor. xvi. 9.; Col. iv. 3.; Rom. iii. 8.

VER. 13.

Οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακεδονίαν.

[a] *I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them,* [b] *I went from thence into Macedonia.*

[a] For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God that comforteth those that are cast down, comforted us by the coming of Titus, 2 Cor. vii. 5, 6.

[b] And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, Acts xx. 1, 2.

VER. 14.

Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ,

[a] *Now thanks be unto God, which always causeth us to triumph in Christ,* [b] *and maketh manifest the savour of his knowledge by us in every place.*

[a] See on 1 Cor. xv. ver. 57. clause 1.

[b] Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and

round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 19. Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth, Col. i. 6.

VER. 15.

Ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σῳζομένοις καὶ ἐν τοῖς ἀπολλυμένοις·

[a] *For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:*

[a] For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God, 1 Cor. i. 18.

VER. 16.

Οἷς μὲν, ὀσμὴ θανάτου εἰς θάνατον· οἷς δὲ, ὀσμὴ ζωῆς εἰς ζωήν· καὶ πρὸς ταῦτα τίς ἱκανός;

[a] *To the one* we are *the savour of death unto death; and to the other the savour of life unto life.* [b] *And who is sufficient for these things?*

[a] And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, Luke ii. 34. Unto you therefore which believe, *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 7, 8.

[b] See on 1 Cor. xv. ver. 10. clause 4.

VER. 17.

Οὐ γάρ ἐσμεν, ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατέναντι τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν.

[a] *For we are not as many, which* [*] *corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we* [†] *in Christ.*

[*] Or, *deal deceitfully with.* [†] Or, *of.*

[a] But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ, xi. 13. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before, Matt. xxiv. 24, 25. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 10, 11. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world, 1 John iv. 1. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

CHAP. III.—VER. 1.

Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; εἰ μὴ χρῄζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν;

[a] *Do we begin again to commend ourselves? or need we, as some* others, [b] *epistles of commendation to you, or* letters *of commendation from you?*

[a] For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart, 2 Cor. v. 12.

[b] And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him, Acts xviii. 27.

VER. 2.

Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων·

[a] *Ye are our epistle* [b] *written in our hearts,* [c] *known and read of all men:*

[a] If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord, 1 Cor. ix. 2.

[b] I speak not *this* to condemn *you*; for I have said before, that ye are in our hearts to die and live with *you*, 2 Cor. vii. 3. Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace, Phil. i. 7.

[c] See on Rom. i. ver. 8. clause 3.

VER. 3.

Φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος· οὐκ ἐν πλαξὶ λιθίναις, ἀλλ' ἐν πλαξὶ καρδίας σαρκίναις.

Forasmuch [a] as ye are *manifestly declared to be the epistle of Christ* [b] *ministered by us, written not with ink, but with the Spirit of the living God*; [c] *not in tables of stone*, [d] *but in fleshy tables of the heart.*

[a] See on Matt. v. ver. 16. clause 2.

[b] See on 1 Cor. iii. ver. 6. clauses 1, 2.

[c] And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them, Exod. xxiv. 12.

[d] I delight to do thy will, O my God: yea, thy law *is* within my heart, Psal. xl. 8. But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. and Heb. viii. 8—10.; x. 16. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh, Ezek. xi. 19. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments; and do *them*, xxxvi. 26, 27.

VER. 4.

Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν·

And such trust have we through Christ to God-ward:

VER. 5.

Οὐχ ὅτι ἱκανοί ἐσμεν ἀφ' ἑαυτῶν λογίσασθαί τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ·

[a] *Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;*

[a] See on 1 Cor. xv. ver. 10. clause 4.

VER. 6.

Ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ Πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ Πνεῦμα ζωοποιεῖ.

[a] *Who also hath made us able ministers of* [b] *the new testament; not of the letter, but of the spirit:* [c] *for the letter killeth, but the spirit* * *giveth life.*

* Or, *quickeneth.*

[a] See on Rom. iv. ver. 5. clause 1.

[b] Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah, Jer. xxxi. 31. For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. By so much was Jesus made a surety of a better testament, Heb. vii. 22. And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance, ix. 15.

[c] See on John vi. ver. 63.

VER. 7.

Εἰ δὲ ἡ διακονία τοῦ Θανάτου ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην·

But if [a] *the ministration of death,* [b] *written and engraven in stones,* [c] *was*

glorious, [d] *so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance;* [e] *which* glory *was to be done away:*

[a] Cursed *be he* that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen, Deut. xxvii. 26.

[b] See on ver. 3. clause 3.

[c] And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day? Deut. iv. 8. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments, Neh. ix. 13. The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple: The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes, Psal. xix. 7, 8. Wherefore the law *is* holy; and the commandment holy, and just, and good, Rom. vii. 12.

[d] And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while He talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. And *till* Moses had done speaking with them, he put a vail on his face. But when Moses went in before the LORD, to speak with Him, he took the vail off until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him, Exod. xxxiv. 29—35.

[e] See on ver. 6. clause 2.

VER. 8.

Πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἔσται ἐν δόξῃ;

[a] *How shall not the ministration of the spirit be rather glorious?*

[a] See on John vii. ver. 39.

VER. 9.

Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως, δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ.

For if the ministration of condemnation be *glory, much more doth the* [a] *ministration of righteousness exceed in glory.*

[a] See on Rom. i. ver. 17. clause 1.

VER. 10.

Καὶ γὰρ οὐδὲ δεδόξασται τὸ δεδοξασμένον, ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης.

For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

VER. 11.

Εἰ γὰρ τὸ καταργούμενον, διὰ δόξης· πολλῷ μᾶλλον τὸ μένον, ἐν δόξῃ.

For if that which was done away was *glorious, much more that which remaineth* is *glorious.*

VER. 12.

Ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παῤῥησίᾳ χρώμεθα,

Seeing then that we have such hope, [a] *we use great* [b] *plainness of speech:*

[b] Or, *boldness.*

[a] For we cannot but speak the things which we have seen and heard, Acts iv. 20. How he had preached boldly at Damascus in the name of Jesus, ix. 27. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands, xiv. 3. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak, Eph. vi. 19, 20. According to my

earnest expectation and my hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also Christ shall be magnified in my body, whether *it be* by life, or by death, Phil. i. 20. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention, 1 Thess. ii. 2.

VER. 13.

Καὶ οὐ καθάπερ Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου·

And not as [a] *Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:*

[a] See on ver. 7. clause 4.

VER. 14.

Ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν· ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὅ, τι ἐν Χριστῷ καταργεῖται.

[a] *But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament;* [b] *which* vail *is done away in Christ.*

[a] See on Matt. xiii. ver. 13, 14.
[b] See on Matt. xvi. ver. 17. clause 3.

VER. 15.

Ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται·

[a] *But even unto this day, when Moses is read, the vail is upon their heart.*

[a] For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre, Acts xiii. 27—29.

VER. 16.

Ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα.

[a] *Nevertheless when it shall turn to the Lord,* [b] *the vail shall be taken away.*

[a] See on Rom. xi. ver. 26.

[b] And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations, Isa. xxv. 7. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness, xxix. 18.

VER. 17.

Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ Πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία.

[a] *Now the Lord is that Spirit:* [b] *and where the Spirit of the Lord is, there is liberty.*

[a] The first man Adam was made a living soul; the last Adam *was made* a quickening spirit, 1 Cor. xv. 47.

[b] See on Rom. viii. ver. 2. clause 1. and ver. 15, 16.

VER. 18.

Ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος.

But we all, with open face [a] *beholding as in a glass the glory of the Lord,* [b] *are changed into the same image from glory to glory,* even as [c] *by the Spirit of the Lord.*

[c] Or, *of the Lord the Spirit.*

[a] See on John i. ver. 14. clause 2.
[b] See on Rom. viii. ver. 29. clause 3.

CHAP. IV.—VER. 1.

Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν, οὐκ ἐκκακοῦμεν

[a] *Therefore seeing we have this ministry, as we have received mercy,* [b] *we faint not:*

[a] See on Rom i. ver. 5. clause 1.
[b] See on Matt. v. ver. 12. clause 1.

VER. 2.

Ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς, πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ Θεοῦ.

But have renounced the hidden things of [a] *dishonesty,* [b] *not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.*

[a] Or, *shame.*

[b] See on chap. i. ver. 12. clause 1.

VER. 3.

Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον·

[a] *But if our Gospel be hid, it is hid to them that are lost:*

[a] See on Matt. xiii. ver. 13, 14.

VER. 4.

Ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.

In whom [a] *the god of this world* [b] *hath blinded the minds of them which believe not, lest* [c] *the light of the glorious Gospel of Christ,* [d] *who is the image of God, should shine unto them.*

[a] See on John xii. ver. 31. clause 2.

[b] See on Matt. xiii. ver. 13, 14.

[c] See on John i. ver. 4. clause 2.

[d] And he that seeth me, seeth him that sent me, John xii. 45. He that hath seen me, hath seen the Father, xiv. 9. Christ, who is the image of God, 2 Cor. iv. 4. Who, being in the form of God, thought it not robbery to be equal with God, Phil. ii. 6. Who is the image of the invisible God, Col. i. 15. Being the brightness of his glory, and the express image of his person, Heb. i. 3. The law, having a shadow of good things to come, and not the very image of the things, x. 1.

VER. 5.

Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον ἑαυτοὺς δὲ, δούλους ὑμῶν διὰ Ἰησοῦν.

[a] *For we preach not ourselves,* [b] *but Christ Jesus the Lord;* [c] *and ourselves your servants for Jesus' sake.*

[a] And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk, Acts iii. 12.

[b] See on 1 Cor. i. ver. 23. clause 1.

[c] See on Matt. xx. ver. 27.

VER. 6.

Ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

[a] *For God, who commanded the light to shine out of darkness,* [b] *hath* [b] *shined in our hearts, to give the light of the knowledge of the glory of God* [c] *in the face of Jesus Christ.*

[b] Gr. *is he who hath,*

[a] And God said, Let there be light: and there was light, Gen. i. 3.

[b] See on John i. ver. 4. clause 2.

[c] See on John i. ver. 14. clause 2.

VER. 7.

Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν.

But we have [a] *this treasure in earthen vessels,* [b] *that the excellency of the power may be of God, and not of us.*

[a] Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.

[b] See on 1 Cor. i. ver. 17.

VER. 8.

Ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι·

[a] *We are troubled on every side,* [b] *yet not distressed; we are perplexed,* [c] *but* [c] *not in despair;*

[c] Or, *not altogether without help,* or, *means.*

[a] See on chap. i. ver. 8.

[b] See on Rom. v. ver. 3. clause 1.

[c] See on 1 Cor. x. ver. 13. clause 2.

VER. 9.

Διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι·

[a] *Persecuted,* [b] *but not forsaken; cast down, but not destroyed;*

[a] See on Matt. v. ver. 10. clause 1.

[b] *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me, Heb. xiii. 5, 6.

VER. 10.

Πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.

[a] *Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.*

[a] See on chap. i. ver. 5. clause 1.

VER. 11.

Ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.

[a] *For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 12.

Ὥστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.

So then death worketh in us, but life in you.

VER. 13.

Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον· Ἐπίστευσα, διὸ ἐλάλησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν·

We having the same spirit of faith, according as it is written, [a] *I believed, and therefore have I spoken;* [b] *we also believe, and therefore speak;*

[a] I believed, therefore have I spoken; I was greatly afflicted, Psal. cxvi. 10.

[b] See on chap. iii. ver. 12.

VER. 14.

Εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν.

[a] *Knowing that he which raised up the Lord Jesus* [b] *shall raise up us also by Jesus, and shall present us with you.*

[a] See on Acts ii. ver. 24. clause 1.

[b] See on John v. ver. 21.

VER. 15.

Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ.

[a] *For all things* are *for your sakes,* [b] *that the abundant grace might through the thanksgiving of many redound to the glory of God.*

[a] See on Rom. viii. ver. 28. clause 1.

[c] See on chap. i. ver. 11. clause 2.

VER. 16.

Διὸ οὐκ ἐγκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινοῦται, ἡμέρα καὶ ἡμέρᾳ·

[a] *For which cause we faint not; but though our outward man perish, yet* [b] *the inward* man *is renewed day by day.*

[a] See on Matt. v. ver. 12. clause 1.

[b] See on Rom. vii. ver. 22.

VER. 17.

Τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν, καθ' ὑπερβολὴν εἰς ὑπερβολὴν, αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν,

[a] *For our light affliction, which is but for a moment,* [b] *worketh for us* [c] *a far more exceeding* and *eternal weight of glory;*

[a] For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us, Rom. viii. 18.

[b] And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope; And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. v. 3—5.

[c] See on Matt. xxv. ver. 21. clause 3.

VER. 18.

Μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια.

[a] *While we look not at the things which are seen, but at the things which are not seen: for the things which are seen* are *temporal; but the things which are not seen* are *eternal.*

[a] Now faith is the substance of things hoped for, the evidence of things not seen, Heb. xi. 1.

CHAP. V.—VER. 1.

Οἴδαμεν γὰρ, ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς οὐρανοῖς·

For we know that if [a] *our earthly house of* this *tabernable* [b] *were dissolved,* [c] *we have a building of God,* [d] *an house not made with hands, eternal in the heavens.*

[a] How much less in them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth? Job iv. 19. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance; Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me, 2 Pet. i. 13, 14.

[b] Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my substance. For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living, Job xxx. 22, 23.

[c] See on John xiv. ver. 2. clause 1.

[d] To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 4.

VER. 2.

Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες·

[a] *For in this we groan,* [b] *earnestly desiring* [c] *to be clothed upon with our house which is from heaven:*

[a] And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body, Rom. viii. 23.

[b] For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23.

[c] For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 53, 54.

VER. 3.

Εἴ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὑρεθησόμεθα.

[a] *If so be that being clothed we shall not be found naked.*

[a] Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, Rev. xvi. 15.

VER. 4.

Καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι· ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

For we that are in this *tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon,* [a] *that mortality might be swallowed up of life.*

[a] See on ver. 2. clause 3.

VER. 5.

Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεός, ὁ καὶ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ Πνεύματος.

Now he that hath wrought us for the selfsame thing is *God,* [a] *who also hath given unto us the earnest of the Spirit.*

[a] See on Rom. viii. ver. 15. clause 2. and 16. clause 1.

VER. 6.

Θαῤῥοῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου·

Therefore we are *always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:*

VER. 7.

(*Διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους·*)

(*For* [a] *we walk by faith, not by sight:*)

[a] See on Rom. viii. ver. 24.

VER. 8.

Θαῤῥοῦμεν δὲ, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον.

We are confident, I say, *and* [a] *willing rather to be absent from the body*, [b] *and to be present with the Lord.*

[a] See on ver. 2.
[b] See on Luke xxiii. ver. 43.

VER. 9.

Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.

Wherefore [a] *we* * *labour, that whether present or absent, we may be accepted of him.*

* Or, *endeavour.*

[a] I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away, 1 Cor. ix. 26, 27. Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 29. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe, 1 Tim. iv. 10. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, Heb. iv. 11.

VER. 10.

Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν, εἴτε φαῦλον.

[a] *For we must all appear before the judgment-seat of Christ; that* [b] *every one may receive the things* done *in* his *body, according to that he hath done, whether* it be *good or bad.*

[a] See on John v. ver. 22.
[b] See on Matt. xvi. ver. 27. clause 3.

VER. 11.

Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν, Θεῷ δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.

[a] *Knowing therefore the terror of the Lord,* [b] *we persuade men;* [c] *but we are made manifest unto God; and I trust also are made manifest in your consciences.*

[a] See on Matt. xxv. ver. 46. clause 1.
[b] And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 24, 25.
[c] For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ, 2 Cor. ii. 17. Therefore, seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, iv. 1, 2.

VER. 12.

Οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν· ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ.

[a] *For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in* * *appearance, and not in heart.*

* Gr. *the face.*

[a] Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? Ye are our epistle written in our hearts, known and read of all men. *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshly tables of the heart, 1 Cor. iii. 1—3.

VER. 13.

Εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν·

[a] *For whether we be beside ourselves,* it is *to God: or whether we be sober,* it is *for your cause.*

[a] We *are* fools for Christ's sake, but ye *are* wise in Christ, 1 Cor. iv. 10. Would to God ye could bear with me a little in *my* folly: and indeed bear with me, 2 Cor. xi. 1.

VER. 14.

Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς.

For the love of Christ constraineth us; because we thus judge, [a] *that if one died for all,* [b] *then were all dead.*

[a] See on Matt. xx. ver. 28. clauses 3, 4.

[b] See on John v. ver. 25.

VER. 15.

Καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

[a] *And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*

[a] See on Rom. vi. ver. 13, 14.

VER. 16.

Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οἴδαμεν οὐδένα κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.

[a] *Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we* him *no more.*

[a] See on Matt. xii. ver. 48.

VER. 17.

Ὥστε εἴτις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα.

Therefore [a] *if any man* be *in Christ,* [c] he is [b] *a new creature:* [c] *old things are passed away; behold, all things are become new.*

[c] *Or, let him be.*

[a] See on John vi. ver. 56.

[b] See on John iii. ver. 6. clause 2.

[c] See on Rom. vi. ver. 5, 6.

VER. 18.

Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς.

[a] *And all things* are *of God,* [b] *who hath reconciled us to himself by Jesus Christ,* [c] *and hath given to us the ministry of reconciliation;*

[a] See on John iii. ver. 16. clause 1.

[b] See on Rom. v. ver. 1. clause 2.

[c] See on Luke ii. ver. 14. clause 2.

VER. 19.

Ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ, κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

To wit, that [a] *God was in Christ, reconciling the world unto himself,* [b] *not imputing their trespasses unto them; and hath* [c] *committed unto us the word of reconciliation.*

[c] *Or, put in us.*

[a] See on John x. ver. 30.

[b] Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, *Saying,* Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin, Rom. iv. 6—8. Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth *to be a* propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say,* at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus, iii. 24—26.

VER. 20.

Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ.

[a] *Now then we are ambassadors for Christ,* [b] *as though God did beseech* you *by us: we pray* you [c] *in Christ's stead,* [d] *be ye reconciled to God.*

[a] If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness, Job xxxiii. 23. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the Lord of hosts, Mal. ii. 7. Then said Jesus to them again, Peace *be* unto you: as my Father hath sent me, even so send I you, John xx. 21. For which I am an ambassador in bonds, Eph. vi. 20.

[b] We then, as workers together *with him,* beseech *you* also that ye receive not the grace of God in vain, 2 Cor. vi. 1.

[c] See on Matt. x. ver. 40. clause 1.

[d] Acquaint now thyself with him, and be at peace; thereby good shall come unto thee, Job xxii. 21.

VER. 21.

Τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

[a] *For he hath made him* to be *sin for us,* [b] *who knew no sin;* [c] *that we might be made the righteousness of God in him.*

[a] See on Matt. xx. ver. 28. clauses 3, 4.

[b] See on John viii. ver. 46. and Heb. vii. ver. 26. clause 3.

[c] See on Rom. i. ver. 17. clause 1. and viii. ver. 4. clause 1.

CHAP. VI.—VER. 1.

Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς.

[a] *We then,* as *workers together* with him, *beseech* you *also* [b] *that ye receive not the grace of God in vain.*

[a] See on chap. v. ver. 20.

[b] Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled, Heb. xii. 15.

VER. 2.

Λέγει γάρ· Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι. Ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας.

(*For he saith,* [a] *I have heard thee in a time accepted, and in the day of salvation have I succoured thee:* [b] *behold, now is the accepted time; behold, now is the day of salvation.*)

[a] Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages, Isa. xlix. 8.

[b] See on Luke iv. ver. 19.

VER. 3.

Μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία·

[a] *Giving no offence in any thing, that the ministry be not blamed:*

[a] See on 1 Cor. vi. ver. 12. clause 2.

VER. 4.

Ἀλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις.

[a] But in *all* things [a] *approving* ourselves *as the ministers of God,* [b] *in much patience, in afflictions, in necessities, in distresses,*

[a] Gr. *commending.*

[a] Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God, 1 Cor. iv. 1.

[b] See on Rom. v. ver. 3, 4. clause 1.

VER. 5.

Ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,

[a] *In stripes,* [b] *in imprisonments, in* [a] *tumults,* [c] *in labours, in watchings,* [d] *in fastings;*

[a] Or, *tossings to and fro.*

[a] See on Matt. x. ver. 17. clause 3.

[b] See on Matt. x. ver. 17. clause 2.

[c] See on Rom. xv. ver. 19.

[d] See on Matt. ix. ver. 15. clause 3.

VER. 6.

Ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,

By pureness, by knowledge, by long-suffering, by kindness, [a] *by the Holy Ghost, by love unfeigned,*

[a] See on Rom. xv. ver. 19. clause 1.

VER. 7.

Ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν

[a] *By the word of truth, by the power of God,* [b] *by the armour of righteousness on the right hand and on the left,*

[a] But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2.

[b] See on Rom. xiii. ver. 12. clause 3.

VER. 8.

Διὰ δόξης καὶ ἀτιμίας· διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς·

By honour and dishonour, by evil report and good report: as deceivers, and yet true;

VER. 9.

Ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι·

As unknown, and yet well known; [a] as dying, and, behold, we live; [b] as chastened, and not killed;

[a] See on chap. i. ver. 5. clause 1.
[b] See on 1 Cor. xi. ver. 32.

VER. 10.

Ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες· ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

[a] As sorrowful, yet alway rejoicing; as poor, yet making many rich; [b] as having nothing, and yet possessing all things.

[a] See on Matt. v. ver. 12. clause 1.
[b] See on Matt. vi. ver. 20.

VER. 11.

Τὸ στόμα ἡμῶν ἀνέῳγα πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται·

O ye Corinthians, our mouth is open unto you, our heart is enlarged.

VER. 12.

Οὐ στενοχωρεῖσθε ἐν ἡμῖν· στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν.

Ye are not straitened in us, but ye are straitened in your own bowels.

VER. 13.

Τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged,

VER. 14.

Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις. Τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; τίς δὲ κοινωνία φωτὶ πρὸς σκότος;

[a] Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

[a] But if her husband be dead, she is at liberty to be married to whom she will: only in the Lord, 1 Cor. vii. 39. clause 2. See also on 1 Cor. xv. ver. 33.

VER. 15.

Τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελίαλ; ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου;

[a] And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

[a] Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils, 1 Cor. x. 21.

VER. 16.

Τίς δὲ συγκατάθεσις ναῷ Θεοῦ μετὰ εἰδώλων; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος· καθὼς εἶπεν ὁ Θεός. Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί μοι λαός.

And what agreement hath the temple of God with idols? [a] for ye are the temple of the living God; [b] as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

[a] See on John xiv. ver. 18.
[b] And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people, Lev. xxvi. 11, 12.

VER. 17.

Διὸ ἐξέλθατε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος· καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς,

[a] Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

[a] Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean that bear the vessels of the LORD, Isa. lii. 11.

VER. 18.

Καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.

[a] And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

[a] See on Matt. v. ver. 9. clause 3.

CHAP. VII.—VER. 1.

Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ Θεοῦ.

Having therefore these promises, dearly beloved, [a] *let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness* [b] *in the fear of God.*

[a] See on Matt. v. ver. 48. clause 1
[b] See on Acts ix. ver. 31. clause 1.

VER. 2.

Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν.

Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

VER. 3.

Οὐ πρὸς κατάκρισιν λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν.

I speak not this to condemn you: [a] *for I have said before, that ye are in our hearts to die and live with you.*

[a] See on chap. iii. ver. 2. clause 2.

VER. 4.

Πολλή μοι παῤῥησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

[a] *Great is my boldness of speech toward you,* [b] *great is my glorying of you:* [c] *I am filled with comfort, I am exceeding joyful in all our tribulation.*

[a] See on chap. iii. ver. 12.
[b] See on chap. i. ver. 14.
[c] See on Rom. v. ver. 3. clause 1.

VER. 5.

Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι.

[a] *For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.*

[a] See on Acts xx. ver 1.

VER. 6.

Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς, παρεκάλεσεν ἡμᾶς ὁ Θεὸς, ἐν τῇ παρουσίᾳ Τίτου·

Nevertheless [a] *God, that comforteth those that are cast down,* [b] *comforted us by the coming of Titus;*

[a] See on Rom. xv. ver. 5. clause 2. and Heb. vi. ver. 18. clause 2.
[b] And I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia, 2 Cor. ii. 13.

VER. 7.

Οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μᾶλλον χαρῆναι,

And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

VER. 8.

Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς.

[a] *For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.*

[a] For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all, 2 Cor. ii. 4, 5.

VER. 9.

Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

Now I rejoice not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry [a] *after a godly manner, that ye might receive damage by us in nothing.*

[a] Or, *according to God.*

VER. 10.

Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ

δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

[a] *For godly sorrow worketh repentance to salvation not to be repented of:* [b] *but the sorrow of the world worketh death.*

[a] But what think ye? A *certain* man had two sons; and he came to the first, and said, son, go work today in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not. Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you, Matt. xxi. 28—31. And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly, xxvi. 75.

[b] A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken, Prov. xv. 13. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death, Jon. iv. 9. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself, Matt. xxvii. 4, 5.

VER. 11.

Ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσην κατειργάσατο ὑμῖν σπουδήν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν; ἐν παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι ἐν τῷ πράγματι.

For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what *clearing of yourselves, yea,* what *indignation, yea,* what *fear, yea,* what *vehement desire, yea,* what *zeal, yea,* what *revenge! In all* things *ye have approved yourselves to be clear in this matter.*

VER. 12.

Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος, οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος· ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνώπιον τοῦ Θεοῦ.

[a] *Wherefore though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.*

[a] See on ver. 8.

VER. 13.

Διὰ τοῦτο παρακεκλήμεθα· ἐπὶ τῇ παρακλήσει ὑμῶν περισσοτέρως δὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν·

Therefore we are comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

VER. 14.

Ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου, ἀλήθεια ἐγενήθη.

For if I have boasted any thing to him of you, I am not ashamed; but as we speak all things to you in truth, even so our boasting, which I made *before Titus, is found a truth.*

VER. 15.

Καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν, ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν· ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

And his [c] *inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.*

[c] Gr. *bowels are.*

VER. 16.

Χαίρω ὅτι ἐν παντὶ θαῤῥῶ ἐν ὑμῖν.

[a] *I rejoice therefore that I have confidence in you in all things.*

[a] And we have confidence in the Lord touching you, that ye both do and will do the things which we command you, 2 Thess. iii. 4. Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say, Philem. 21.

CHAP. VIII. VER. 1.

Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,

[a] *Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;*

[a] For as touching the ministering to the saints, it is superfluous for me to write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting, 2 Cor. ix. 1—4. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem, Rom. xv, 26. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more, 1 Thess. iv. 9, 10.

VER. 2.

Ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν·

How that in a great trial of affliction [a] *the abundance of their joy and their deep poverty abounded unto the riches of their* [*] *liberality.*

[*] *Simplicity.*

[a] For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living, Mark xii. 44.

VER. 3.

Ὅτι κατὰ δύναμιν (μαρτυρῶ) καὶ ὑπὲρ δύναμιν αὐθαίρετοι,

For to their *power, I bear record, yea, and beyond* their *power* they were *willing of themselves;*

VER. 4.

Μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, δέξασθαι ἡμᾶς.

Praying us with much intreaty [a] *that we would receive the gift, and* take upon us *the fellowship of the ministering to the saints.*

[a] See on Rom. xv. ver. 25.

VER. 5.

Καὶ οὐ καθὼς ἐλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν διὰ θελήματος Θεοῦ.

And this they did, *not as we hoped,* [a] *but first gave their ownselves to the Lord, and unto us by the will of God.*

[a] See on Rom. vi. ver. 13. clause 2.

VER. 6.

Εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς, καὶ τὴν χάριν ταύτην.

[a] *Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same* [*] *grace also.*

[*] Or, *gift.*

[a] But thanks *be* to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward of his own accord he went unto you, ver. 16, 17.

VER. 7.

Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.

Therefore, [a] *as ye abound in every* thing, *in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.*

[a] That in every thing ye are enriched by him, in all utterance, and in all knowledge, 1 Cor. i. 5.

VER. 8.

Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων.

[a] *I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.*

[a] See on 1 Cor. vii. ver. 6.

VER. 9.

Γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπ-

τύχωσι, πλούσιος ὢν ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.

[a] *For ye know the grace of our Lord Jesus Christ,* [b] *that, though he was rich,* [c] *yet for your sakes* [d] *he became poor,* [e] *that ye through his poverty might be rich.*

[a] See on John i. ver. 14. clause 4.
[b] See on John x. ver. 30.
[c] See on John xii. ver. 27. clause 4.
[d] See on Matt. viii. ver. 20.
[e] If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? Luke xvi. 11. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 18.

VER. 10.

Καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προεκήρξασθε ἀπὸ πέρυσι·

And herein I give my *advice:* [a] *for this is expedient for you, who have begun before, not only to do, but also to be* [b] *forward a year ago.*

[b] Or, *willing.*

[a] For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many, 2 Cor. ix. 2.

VER. 11.

Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε· ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν·

Now therefore perform the doing of it; *that as* there was *a readiness to will, so* there may be *a performance also out of that which ye have.*

VER. 12.

Εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ τις εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει.

[a] *For if there be first a willing mind,* it is *accepted according to that a man hath,* and *not according to that he hath not.*

[a] See on Luke xxi. ver. 3.

VER. 13.

Οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλῖψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα·

For I mean *not that other men be eased, and ye burdened:*

VER. 14.

Ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης,

But by an equality, that *now at this time your abundance* may be a supply *for their want, that their abundance also may be* a supply *for your want: that there may be equality:*

VER. 15.

Καθὼς γέγραπται· Ὁ τὸ πολύ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησε.

[a] *As it is written, He that* had gathered *much had nothing over; and he that* had gathered *little had no lack.*

[a] And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating, Exod. xvi. 18.

VER. 16.

Χάρις δὲ τῷ Θεῷ, τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου,

But thanks be *to God, which* put *the same earnest care into the heart of Titus for you.*

VER. 17.

Ὅτι τὴν μὲν παράκλησιν ἐδέξατο· σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς.

[a] *For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.*

[a] See ver. 6.

VER. 18.

Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν·

And we have sent with him the brother, whose praise is in the Gospel throughout all the churches;

VER. 19.

(Οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν

τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ τοῦ Κυρίου δόξαν, καὶ προθυμίαν ἡμῶν.)

And not that *only, but who was also chosen of the churches to travel with us with this* * *grace, which is administered by us to the glory of the same Lord, and* declaration of *your ready mind:*

* Or, *gift.*

VER. 20.

Στελλόμενοι τοῦτο, μήτις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν·

Avoiding this, that no man should blame us in this abundance, which is administered by us:

VER. 21.

Προνοούμενοι καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

* *Providing for honest things, not only in the sight of the Lord, but also in the sight of men.*

* See on Rom. xii. ver. 17. clause 2.

VER. 22.

Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.

And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have *in you.*

VER. 23.

Εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.

Whether any do enquire *of Titus,* he is *my partner and fellowhelper concerning you: or our brethren* be enquired of, they are *the messengers of the churches,* and *the glory of Christ.*

VER. 24.

Τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε, καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν.

Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.—VER. 1.

Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοί ἐστι τὸ γράφειν ὑμῖν·

For as touching the ministering to the saints, it is superfluous for me to write to you:

VER. 2.

Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε, τοὺς πλείονας.

For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Aahaia was ready a year ago; and your zeal hath provoked very many.

VER. 3.

Ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ ἵνα (καθὼς ἔλεγον) παρεσκευασμένοι ἦτε·

Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready.

VER. 4.

Μήπως, ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως.

Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

VER. 5.

Ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὥσπερ πλεονεξίαν.

Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your * *bounty,* † *whereof ye had notice before, that the same might be ready, as* a matter of *bounty, and not as of covetousness.*

* Gr. *blessing.*

† Or, *which hath been so much spoken of before.*

VER. 6.

Τοῦτο δέ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει.

But this I say, [a] *He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

[a] See on Matt v. ver. 42. clause 1.

VER. 7.

Ἕκαστος καθὼς προῄρηται τῇ καρδίᾳ· μὴ ἐκ λύπης, ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός.

Every man according as he purposeth in his heart, so let him give; [a] not grudgingly, [b] or of necessity: for God loveth a cheerful giver.

[a] Use hospitality one to another without grudging, 1 Pet. iv. 9.

[b] See on Matt. v. ver. 42. clause 1.

VER. 8.

Δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς· ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·

[a] *And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, [b] may abound to every good work:*

[a] But my God shall supply all your need according to his riches in glory by Christ Jesus, Phil. iv. 19.

[b] See on 1 Cor. xv. ver. 58. clause 2.

VER. 9.

Καθὼς γέγραπται· Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

(a *As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.*

[a] He hath dispersed: he hath given to the poor; his righteousness endureth for ever: his horn shall be exalted with honour, Psal. cxii. 9.

VER. 10.

Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν, χορηγήσαι καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γενήματα τῆς δικαιοσύνης ὑμῶν·

[a] *Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase [b] the fruits of your righteousness;)*

[a] The wicked worketh a deceitful work; but to him that soweth righteousness *shall be* a sure reward, Prov. xi. 18. Not because I desire a gift: but I desire fruit that may abound to your account, Phil. iv. 17.

[b] Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you, Hos. x. 12. (For the fruit of the Spirit *is* in all goodness and righteousness and truth,) Eph. v. 9. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you, 1 Thess. iii. 12. For ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more, iv. 10.

VER. 11.

Ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ,

Being enriched in every thing to all [a] bountifulness, [b] which causeth through us thanksgiving to God.

[a] Or, *simplicity*. Gr. *simplicity*.

[b] See on Rom. xv. ver. 30.

VER. 12.

Ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ,

For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

VER. 13.

Διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,

Whiles by the experiment of this ministration [a] *they glorify God for your professed subjection unto the Gospel of Christ, and for* your *liberal distribution unto them, and unto all* men.

[a] See on Matt. v. ver. 16. clause 2.

VER. 14.

Καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν.

And by their prayer for you, which long after you for [a] *the exceeding grace of God in you.*

[a] Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia, 1 Cor. viii. 1.

VER. 15.

Χάρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

[a] *Thanks* be *unto God* [b] *for his unspeakable gift.*

[a] See on 1 Cor xv. ver. 57. clause 1.
[b] See on John iii. ver. 16. clause 1.

CHAP. X.—VER. 1.

Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς·

Now I Paul myself beseech you by [a] *the meekness and gentleness of Christ,* [b] *who in* * *presence* am *base among you, but being absent am bold toward you:*

* Or, *outward appearance.*

[a] See on Matt. xi. ver. 29. clause 3.
[b] For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence is weak, and *his* speech contemptible, ver. 10. And I was with you in weakness, and in fear, and in much trembling, 1 Cor. ii. 3.

VER. 2.

Δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας·

[a] *But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which* * *think of us as if we* [b] *walked according to the flesh.*

* Or, *reckon.*

[a] What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness? 1 Cor. iv. 21.
[b] See on Rom. viii. ver. 1. clause 2.

VER. 3.

Ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα·

[a] *For though we walk in the flesh, we do not war after the flesh:*

[a] See next verse.

VER. 4.

(Τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων·)

[a] (*For the weapons of our warfare* are *not carnal,* [b] *but mighty* * *through God* [c] *to the pulling down of strong holds;*)

* Or, *to.*

[a] See on Rom. xiii. ver. 12. clause 3.
[b] See on Rom. i. ver. 16. clause 3.
[c] See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant, Jer. i. 10.

VER. 5.

Λογισμοὺς καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ·

[a] *Casting down* * *imaginations,* [b] *and every high thing that exalteth itself against the knowledge of God,* [c] *and bringing into captivity every thought* [d] *to the obedience of Christ;*

* Or, *reasonings.*

[a] He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts, Luke i. 51. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent, 1 Cor. i. 19.
[b] The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the LORD alone shall be exalted in that day. For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low, Isa. ii. 11, 12. And the loftiness of man

shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day, 17.

[c] Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light, Matt. xi. 29, 30.

[d] And being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 9. See also on Rom. i. ver. 3. clause 5.

VER. 6.

Καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

VER. 7.

Τὰ κατὰ πρόσωπον βλέπετε; εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ.

[a] *Do ye look on things after the outward appearance?* [b] *If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so* are *we Christ's.*

[a] See on John vii. ver. 24.

[b] If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord, 1 Cor. xiv. 37.

VER. 8.

Ἐάν τε γὰρ καὶ περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι.

For though I should boast somewhat more of [a] *our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed.*

[a] See on Matt. xviii. ver. 18.

VER. 9.

Ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν.

That I may not seem as if I would terrify you by letters.

VER. 10.

Ὅτι αἱ μὲν ἐπιστολαί, φησί, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς, καὶ ὁ λόγος ἐξουθενημένος.

For his letters, [a] *say they, are weighty and powerful;* [b] *but his bodily presence is weak,* [b] *and his speech contemptible.*

[a] Gr. *saith he,* or, *saith one.*

[a] See on ver. 1. clause 2.

[b] For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect, 1 Cor. i. 17.

VER. 11.

Τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

[a] *Let such an one think this, that, such as we are in word by letters when we are absent, such* will we be *also in deed when we are present.*

[a] I told you before, and foretel you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare, 2 Cor. xiii. 2.

VER. 12.

Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισι τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν.

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: [a] *but they measuring themselves by themselves, and comparing themselves among themselves,* [b] *are not wise.*

[b] Or, *understand it not.*

[a] Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him, Prov. xxvi. 12.

VER. 13.

Ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν.

[a] *But we will not boast of things without* our *measure, but according to the*

measure of the [*] *rule which God hath distributed to us, a measure to reach even unto you.*

[*] Or, *line.*

[a] See ver. 15.

VER. 14.

Οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς, ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ·

[a] *For we stretch not ourselves beyond* our measure, *as though we reached not unto you: for we are come as far as to you also in* preaching *the Gospel of Christ:*

[a] For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19.

VER. 15.

Οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν

Not boasting of things without our *measure,* that is *of other men's labours; but having hope, when your faith is increased, that we shall be* [*] *enlarged by you, according to our rule abundantly,*

[*] Or, *magnified in you.*

VER. 16.

Εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι· οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυχήσασθαι.

[a] *To preach the Gospel in the* regions *beyond you,* [b] and *not to boast in another man's* [*] *line of things made ready to our hand.*

[*] Or, *rule.*

[a] Whensoever I take my journey into Spain I will come to you, Rom. xv. 24.

[b] Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: But, as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. For which cause also I have been much hindered from coming to you, Rom. xv. 20—22.

VER. 17.

Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

[a] *But he that glorieth, let him glory in the Lord.*

[a] See on 1 Cor. i. ver. 31.

VER. 18.

Οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.

[a] *For not he that commendeth himself is approved, but whom the Lord commendeth.*

[a] But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the Spirit, *and* not in the letter; whose praise *is* not of men, but of God, Rom. ii. 29.

CHAP. XI.—VER. 1.

Ὄφελον ἀνείχεσθέ μου μικρόν τῇ ἀφροσύνῃ, ἀλλὰ καὶ ἀνέχεσθέ μου.

Would to God ye could bear with me a little in my *folly: and indeed* [*] *bear with me.*

[*] Or, *ye do bear with me.*

VER. 2.

Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι, τῷ Χριστῷ.

[a] *For I am jealous over you with godly jealousy:* [b] *for I have espoused you to one husband,* [c] *that I may present* you as *a chaste virgin to Christ.*

[a] I am afraid of you, lest I have bestowed upon you labour in vain, Gal. iv. 11.

[b] See on John iii. ver. 29.

[c] That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, Eph. v. 27. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28. Now unto him that is able to keep you from falling, and to present *you* faultless

before the presence of his glory with exceeding joy, Jude 24.

VER. 3.

Φοβοῦμαι δὲ μήπως ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα ὑμῶν, ἀπὸ τῆς ἁπλότητος τῆς εἰς τὸν Χριστόν.

[a] *But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ.*

[a] And the serpent said unto the woman, Ye shall not surely die: For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil, Gen. iii. 4, 5.

VER. 4.

Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἀνείχεσθε.

[a] *For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear* [*] *with* him.

[*] Or, *with me.*

[a] But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other Gospel unto you than that ye have received, let him be accursed, Gal. i. 8, 9.

VER. 5.

Λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων.

[a] *For I suppose I was not a whit behind the very chiefest apostles.*

[a] See on 1 Cor. xv. ver. 10. clause 4.

VER. 6.

Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς.

[a] *But* though I be *rude in speech,* [b] *yet not in knowledge;* [c] *but we have been thoroughly made manifest among you in all things.*

[a] See on chap. x. ver. 10. clause 2.

[b] Whereby, when ye read, ye may understand my knowledge in the mystery of Christ), Eph. iii. 4. And account *that* the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction, 2 Pet. iii. 15, 16.

[c] See on chap. v. ver. 11. clause 3.

VER. 7.

Ἢ ἁμαρτίαν ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε; ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;

Have I committed an offence [a] *in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely?*

[a] See on Acts xviii. ver. 3.

VER. 8.

Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον, πρὸς τὴν ὑμῶν διακονίαν καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός·

[a] *I robbed other churches, taking wages* of them, *to do you service.*

[a] Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity, Phil. iv. 15, 16.

VER. 9.

Τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ τηρήσω.

And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

VER. 10.

Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη οὐ σφραγισθήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας.

As the truth of Christ is in me, [a] *no man shall stop me of this boasting in the regions of Achaia.*

[a] Gr. *this boasting shall not be stopped in me.*

VER. 11.

Διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν.

Wherefore? [a] *because I love you not? God knoweth.*

[a] See on chap. iii. ver. 2. clause 2.

VER. 12.

Ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμήν, ἵνα ἐν ᾧ καυχῶνται, εὑρεθῶσι καθὼς καὶ ἡμεῖς.

But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

VER. 13.

Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ.

[a] *For such are false apostles,* [b] *deceitful workers, transforming themselves into the apostles of Christ.*

[a] See on chap. ii. ver. 17.

[b] Beware of dogs, beware of evil-workers, beware of the concision, Phil. iii. 2. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Titus i. 10, 11.

VER. 14.

Καὶ οὐ θαυμαστόν· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός.

And no marvel; [a] *For Satan himself is transformed into an angel of light.*

[a] Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone, Matt. iv. 5, 6. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 9.

VER. 15.

Οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· οὗ τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

Therefore it is no great thing if his minister also be transformed as the ministers of righteousness; [a] *whose end shall be according to their works.*

[a] Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves: Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire, Matt. vii. 15—19. As we said before, so say I now again, If any *man* preach any other Gospel unto you than that ye have received, let him be accursed, Gal. i. 9. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things,) Phil. iii. 18, 19. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 3. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

VER. 16.

Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα μικρόν τι κἀγὼ καυχήσωμαι.

I say again, Let no man think me a fool; if otherwise, yet as a fool * *receive me, that I may boast myself a little.*

* Or, *suffer.*

VER. 17.

Ὃ λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.

That which I speak, [a] *I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.*

[a] See on 1 Cor. vii. ver. 6.

VER. 18.

Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ καυχήσομαι.

[a] *Seeing that many glory after the flesh, I will glory also.*

[a] For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh: Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more, Phil. iii. 3, 4.

VER. 19.

Ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες.

For ye suffer fools gladly, seeing ye yourselves are wise.

VER. 20.

Ἀνέχεσθε γάρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει.

For ye suffer if a man bring you into bondage, if a man devour you, *if a man take* of you, *if a man exalt himself, if a man smite you on the face.*

VER. 21.

Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήσαμεν. Ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω) τολμῶ κἀγώ.

I speak as concerning reproach, as though we had been weak. Howbeit wherein soever any is bold, (I speak foolishly,) I am bold also.

VER. 22.

Ἑβραῖοί εἰσι, κἀγώ· Ἰσραηλῖταί εἰσι, κἀγώ· σπέρμα Ἀβραάμ εἰσι, κἀγώ.

Are they Hebrews? [a] *so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.*

[a] I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, Acts xxii. 3.

VER. 23.

Διάκονοι Χριστοῦ εἰσι, (παραφρονῶν λαλῶ) ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις.

Are they ministers of Christ? (I speak as a fool) [a] *I am more;* [b] *in labours more abundant,* [c] *in stripes above measure, in prisons more frequent* [d] *in deaths oft.*

[a] And his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10.

[b] See on Rom. xv. ver. 19. clause 2.

[c] See on Matt. x. ver. 17. clause 3.

[d] See on 1 Cor. xv. ver. 31.

VER. 24.

Ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον

Of the Jews five times received I [a] *forty* stripes *save one.*

[a] And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee, Deut. xxv. 2, 3.

VER. 25.

Τρὶς ἐρραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα,

Thrice was I beaten with rods, [a] *once was I stoned, thrice I suffered shipwreck,*

a night and a day have I been in the deep;

[a] See on Acts xiv. ver. 19.

VER. 26.

Ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις·

[a] In *journeyings often, in perils of waters, in perils of robbers,* [b] *in perils by* mine own *countrymen,* [c] *in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;*

[a] See on Rom. xv. ver. 19. clause 2.
[b] See on ver. 32.
[c] See on Acts xiv. ver. 5.

VER. 27.

Ἐν κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι.

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

VER. 28.

Χωρὶς τῶν παρεκτὸς, ἡ ἐπισύστασίς μου ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.

Beside those things that are without, that which cometh upon me daily, the care of all the churches.

VER. 29.

Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;

[a] *Who is weak, and I am not weak? who is offended, and I burn not?*

[a] See on Rom. xii. ver. 15. clause 2.

VER. 30.

Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι.

If I must needs glory, [a] *I will glory of the things which concern mine infirmities.*

[a] Of such an one will I glory: yet of myself I will not glory, but in mine infirmities, 2 Cor. xii. 5. And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, 9, 10.

VER. 31.

Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.

[a] *The God* [b] *and Father of our Lord Jesus Christ,* [c] *which is blessed for evermore,* [d] *knoweth that I lie not.*

[a] See on John xx. ver. 17. clause 5.
[b] See on Matt. vii. ver. 21. clause 4.
[c] See on Rom. i. ver. 25. clause 4.
[d] See on Rom. i. ver. 9. clause 1.

VER. 32.

Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων·

[a] *In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:*

[a] But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him. But their laying await was known of Saul. And they watched the gates day and night, to kill him. Then the disciples took him by night, and let *him* down by the wall, in a basket, Acts ix. 22—25.

VER. 33.

Καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

And through a window in a basket was I let down by the wall, and escaped his hands.

CHAP. XII.—VER. 1.

Καυχᾶσθαι δὴ οὐ συμφέρει μοι. Ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου.

It is not expedient for me doubtless to glory. [a] *I will come to visions and revelations of the Lord.*

[a] Gr. *for I will, &c.*

VER. 2.

Οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων (εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν) ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.

I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

VER. 3.

Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, (εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·)

And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth:)

VER. 4.

Ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἀῤῥητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

How that he was caught up [a] into paradise, and heard unspeakable words, which it is not [b] lawful for a man to utter.

[b] Or, *possible.*

[a] And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise, Luke xxiii. 43. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7.

VER. 5.

Ὑπὲρ τοῦ τοιούτου καυχήσομαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου.

Of such an one will I glory: [a] yet of myself I will not glory, but in mine infirmities.

[a] See on chap. xi. ver. 30.

VER. 6.

Ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ. Φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ.

For though I would desire to glory, I shall not be a fool; for I will say the truth: but now *I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.*

VER. 7.

Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκὶ, ἄγγελος Σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me [a] a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

[a] And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them that despised them; and they shall know that I *am* the Lord GOD, Ezek. xxviii. 24. Ye know how through infirmity of the flesh I preached the Gospel unto you at the first: And my temptation which was in my flesh ye despised not, nor rejected: but received me as an angel of God, *even* as Christ Jesus, Gal. iv. 13, 14.

VER. 8.

Ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ.

[a] For this thing I besought the Lord thrice, that it might depart from me.

[a] See on Luke xviii. ver. 1.

VER. 9.

Καὶ εἴρηκέ μοι· Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται. Ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

And he said unto me, [a] My grace is sufficient for thee: [b] for my strength is made perfect in weakness. [c] Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

[a] But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you, Matt. x. 19, 20. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom,

which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 14, 15. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*, 1 Cor. x. 13. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus, 1 Tim. i. 14. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16.

[b] That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, Eph. iii. 16. I can do all things through Christ which strengtheneth me, Phil. iv. 13. Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness, Col. i. 11. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, Heb. xi. 34.

[c] But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 1 Pet. iv. 13, 14.

VER. 10.

Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

[a] *Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong.*

[a] See on Rom. v. ver. 3. clause 1.

VER. 11.

Γέγονα ἄφρων καυχώμενος· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι.

I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: [a] *for in nothing am I behind the very chiefest apostles,* [b] *though I be nothing.*

[a] For I suppose I was not a whit behind the very chiefest Apostles, 2 Cor. xi. 5.

[b] Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase, 1 Cor. iii. 5—7.

VER. 12.

Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι.

[a] *Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.*

[a] See on Rom. xv. ver. 19, clause 1.

VER. 13.

Τί γάρ ἐστιν ὃ ἠττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

For what is it wherein ye were inferior to other churches, [a] *except* it be *that I myself was not burdensome to you? forgive me this wrong.*

[a] Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? I robbed other churches, taking wages *of them*, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*, 2 Cor. xi. 7—9. See also on Acts xviii. ver. 3.

VER. 14.

Ἰδοὺ, τρίτον τοῦτο ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν, οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. Οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις.

Behold, [a] *the third time I am ready to come to you; and I will not be burdensome to you:* [b] *for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.*

[a] See on 1 Cor. iv. ver. 19. clause 1.

[b] I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive Acts xx. 33—35.

VER. 15.

Ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἧττον ἀγαπῶμαι.

And I will very gladly spend and be spent for [c] *you; though the more abundantly I love you, the less I be loved.*

[c] Gr. *your souls.*

[a] See on chap. i. ver. 6.

VER. 16.

Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλ' ὑπάρχων πανοῦργος, δόλῳ ὑμᾶς ἔλαβον.

But be it so, [a] *I did not burden you: nevertheless, being crafty, I caught you with guile.*

[a] See on ver. 13.

VER. 17.

Μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;

Did I make a gain of you [a] *by any of them whom I sent unto you?*

[a] See on 1 Cor. iv. ver. 17. clause 1.

VER. 18.

Παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;

I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

VER. 19.

Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοὶ, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.

Again, think ye that we excuse ourselves unto you? we speak before God in Christ: [a] *but we do all things, dearly beloved, for your edifying.*

[a] See on Rom. xiv. ver. 19. clause 2.

VER. 20.

Φοβοῦμαι γὰρ, μή πως ἐλθὼν οὐχ οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε· μή πως ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι, καταλαλιαὶ, ψιθυρισμοὶ, φυσιώσεις, ἀκαταστασίαι·

For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be *debates, envyings, wrath, strifes, backbitings, whisperings, swellings, tumults:*

VER. 21.

Μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ, καὶ πορνείᾳ, καὶ ἀσελγείᾳ ᾗ ἔπραξαν.

And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, [a] *and have not repented of the uncleanness and fornication and lasciviousness which they have committed.*

[a] It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you, 1 Cor. v. 1, 2.

CHAP. XIII.—VER. 1.

Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.

This is the third time *I am coming to you.* [a] *In the mouth of two or three witnesses shall every word be established.*

[a] See on Matt. xviii. ver. 16.

VER. 2.

Προείρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, καὶ ἀπὼν, τοῖς προημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι·

[a] *I told you before, and foretel you, as if I were present the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:*

[a] Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? 1 Cor. iv. 18—21.

VER. 3.

Ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν.

[a] *Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.*

[a] For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible, 2 Cor. x. 10.

VER. 4.

Καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζησόμεθα σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς.

[a] *For though he was crucified through weakness,* [b] *yet he liveth by the power of God. For we also are weak* [*] *in him, but we shall live with him by the power of God toward you.*

[*] Or, *with him.*

[a] But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18.

[b] See on Acts ii. ver. 24.

VER. 5.

Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστιν; εἰ μή τι ἀδόκιμοί ἐστε.

[a] *Examine yourselves, whether ye be in the faith; prove your own selves.* [b] *Know ye not your own selves, how that Jesus Christ is in you, except ye be* [c] *reprobates?*

[a] For if we would judge ourselves, we should not be judged, 1 Cor. xi. 31.

[b] See on John xiv. ver. 18.

[c] See on 1 Cor. ix. ver. 27. clause 3.

VER. 6.

Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμεν ἀδόκιμοι.

But I trust that ye shall know that we are not reprobates.

VER. 7.

Εὐχόμαι δὲ πρὸς τὸν Θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν· οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν.

Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

VER. 8.

Οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.

For we can do nothing against the truth, but for the truth.

VER. 9.

Χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.

For we are glad, when we are weak, and ye are strong: and this also we wish, even [a] *your perfection.*

[a] See on Matt. v. ver. 8. clause 1.

VER. 10.

Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκε μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

Therefore I write these things being absent, [a] *lest being present I should use sharpness,* [b] *according to the power which the Lord hath given me to edification, and not to destruction.*

[a] This witness is true. Wherefore rebuke them sharply; that they may be sound in the faith, Tit. i. 13.

[b] See on Matt. xviii. ver. 18.

VER. 11.

Λοιπὸν, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

Finally, brethren, farewell. Be perfect, be of good comfort, [a] *be of one mind,* [b] *live in peace;* [c] *and the God of love and peace shall be with you.*

[a] See on Rom. xii. ver. 16. clause 1.

[b] See on Mark ix. ver. 50. clause 3.

[c] See on Rom. xv. ver. 33.

VER. 12.

Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι· Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

[a] *Greet one another with an holy kiss.*

[a] See on Rom. xvi. ver. 16. clause 1.

VER. 13.

[a] *All the saints salute you.*

[a] See on 1 Cor. xvi. ver. 20. clause 1.

VER. 14.

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. Ἀμήν.

[a] *The* [b] *grace of the Lord Jesus Christ, and the love of God,* [c] *and the communion of the Holy Ghost,* be *with you all. Amen.*

[a] And the LORD spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee; The LORD make his face shine upon thee, and be gracious unto thee; The LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them, Numb. vi. 22—27. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19.

[b] See on Rom. i. ver. 7. clauses 4—7.

[c] See on John vii. ver. 39. clause 1.

Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.

The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

END OF THE SECOND EPISTLE TO THE CORINTHIANS.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

[Written from Antioch, A. D. *circa* 50.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

[a] *Paul,* [b] *an apostle,* [c] *(not of men, neither by man,* [d] *but by Jesus Christ,* [e] *and God the Father, who raised him from the dead;)*

[a] See on Rom. i. ver. 1. clause 1.
[b] See on Rom. i. ver. 1. clause 3.
[c] See verses 11, 12. 17.
[d] But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15.
[e] See on Acts ii. ver. 24. clause 1.

VER. 2.

Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, ταῖς ἐκκλησίαις τῆς Γαλατίας·

And all the brethren which are with me, unto the churches of Galatia:

VER. 3.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

[a] *Grace* be *to you and peace from God the Father, and* from *our Lord Jesus Christ,*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 4.

Τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν·

[a] *Who gave himself for our sins,* [b] *that he might deliver us from this present evil world,* [c] *according to the will of God and* [d] *our Father:*

[a] See on Matt. xx. ver. 28. clauses 3, 4.
[b] See on John xv. ver. 19.
[c] See on John viii. ver. 42. clause 3.
[d] See on Matt. v. ver. 16. clause 3.

VER. 5.

[a] Ὡι ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

[a] *To whom* be *glory for ever and ever. Amen.*

[a] See on Rom. xi. ver. 36. clause 2.

VER. 6.

Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς, ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον·

[a] *I marvel that ye are so soon removed from him that called you* [b] *into the grace of Christ* [c] *unto another Gospel:*

[a] O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? Gal. iii. 1—5. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am

afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all. Ye know how through infirmity of the flesh I preached the Gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? iv. 9—16. Ye did run well; who did hinder you that ye should not obey the truth? v. 7.

[b] See on Rom. v. ver. 2. clause 2.

[c] For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with *him*, 2 Cor. xi. 4.

VER. 7.

Ὃ οὐκ ἔστιν ἄλλο· εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

Which is not another; [a] *but there be some that trouble you,* [b] *and would pervert the Gospel of Christ.*

[a] They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them, Gal. iv. 17. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be, v. 10. And certain men which came down from Judæa, taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved, Acts xv. 1.

[b] See on 2 Cor. ii. ver. 17.

VER. 8.

Ἀλλὰ καὶ ἐὰν ἡμεῖς, ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.

But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, [a] *let him be accursed.*

[a] If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha, 1 Cor. xvi. 22.

VER. 9.

Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

As we said before, so say I now again, [a] *If any man preach any other Gospel unto you than that ye have received, let him be accursed.*

[a] Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God, which I command you, Deut. iv. 2. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book, Rev. xxii. 18, 19.

VER. 10.

Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; Ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

For do I now persuade men, or God? or do I seek to please men? [b] *for if I yet pleased men, I should not be* [c] *the servant of Christ.*

[a] But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4.

[b] Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, Jam. iv. 4.

[c] See on Rom. i. ver. 1. clause 2.

VER. 11.

Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον,

But I certify you, brethren, [a] *that*

the Gospel which was preached of me is not after man.

[a] See verses 1. 12. 17.

VER. 12.

Οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην· ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

For I neither received it of man, neither was I taught it, [a] *but by the revelation of Jesus Christ.*

[a] How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Eph. iii. 3.

VER. 13.

Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν·

For ye have heard of my conversation in time past in the Jews' religion, [a] *how that beyond measure I persecuted the church of God, and wasted it:*

[a] See on Acts viii. ver. 3.

VER. 14.

Καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

[a] *And profited in the Jews' religion above many my* [c] *equals in mine own nation, being more exceedingly zealous of* [b] *the traditions of my fathers.*

[c] Gr. *equals in years.*

[a] See on Acts xxii. ver. 3.
[b] See on Matt. xv. ver. 2, 3.

VER. 15.

Ὅτε δὲ εὐδόκησεν ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ,

[a] *But when it pleased God, who separated me from my mother's womb,* [b] *and called me by his grace,*

[a] See on Matt. xi. ver. 26.
[b] See on Rom. i. ver. 7. clause 3.

VER. 16.

Ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι·

[a] *To reveal his Son in me,* [b] *that I might preach him among the heathen;* [c] *immediately I conferred not with flesh and blood:*

[a] See on Matt. xvi. ver. 17. clauses 2, 3.
[b] See on Acts ix. ver. 15. clause 2.
[c] Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, Acts xxvi. 19, 20.

VER. 17.

Οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους· ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

VER. 18.

Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον· καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε.

[a] *Then after three years* [c] *I went up to Jerusalem to see Peter, and abode with him fifteen days.*

[c] Or, *returned.*

[a] And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him, Acts ix. 26—29.

VER. 19.

Ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου.

But other of the apostles saw I none, save [a] *James the Lord's brother.*

[a] Is not this the carpenter's son? is not his mother called Mary? and his

brethren, James, and Joses, and Simon, and Judas? Matt. xiii. 55.

VER. 20.

Ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι.

Now the things which I write unto you, [a] *behold, before God, I lie not.*

[a] See on Rom. i. ver. 9. clause 1.

VER. 21.

Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.

[a] *Afterwards I came into the regions of Syria and Cilicia;*

[a] *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus, Acts ix. 30. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch, xi. 25, 26.

VER. 22.

Ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ.

[a] *And was unknown by face unto the churches of Judæa which were in Christ:*

[a] And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple, Acts ix. 26.

VER. 23.

Μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει.

[a] *But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.*

[a] But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem, Acts ix. 27, 28.

VER. 24.

Καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

[a] *And they glorified God in me.*

[a] See on Matt. v. ver. 16. clause 2.

CHAP. II.—VER. 1.

Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἰεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον.

[a] *Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.*

[a] When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders, about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders; and they declared all things that God had done with them, Acts xv. 2—4.

VER. 2.

Ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι· κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μή πως εἰς κενὸν τρέχω, ἢ ἔδραμον.

And I went up by revelation, [a] *and communicated unto them that Gospel which I preach among the Gentiles, but* [b] *privately to them which were of reputation, lest by any means I should run, or had run, in vain.*

[b] Or, *severally.*

[a] See on ver. 1.

VER. 3.

Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι·

But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

VER. 4.

Διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωσιν·

And that because of false brethren unawares brought in, who came in privily to spy out [a] *our liberty which we have in Christ Jesus,* [b] *that they might bring us into bondage:*

[a] See on John viii. ver. 32. clause 2.
[b] See on Matt. xxiii. ver. 4.

VER. 5.

Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you.

VER. 6.

Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, ὁποῖοί ποτε ἦσαν, οὐδέν μοι διαφέρει· πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκοῦντες, οὐδὲν προσανέθεντο·

But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: [a] *God accepteth no man's person: for they who seemed* to be somewhat *in conference added nothing to me:*

[a] See on Rom. ii. ver. 11.

VER. 7.

Ἀλλὰ τοὐναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς,

But contrariwise, [a] *when they saw that* [b] *the Gospel of the uncircumcision was committed unto me, as* the Gospel *of the circumcision* was *unto Peter;*

[a] Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them, Acts xv. 12.
[d] See on Acts ix. ver. 15. clause 2.

VER. 8.

(Ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη·)

[a] *(For he that wrought effectually in Peter to the apostleship of the circumcision,* [b] *the same was mighty in me toward the Gentiles:)*

[a] See on Acts i. ver. 8. clause 1.
[b] See on Acts ix. ver. 15. clause 2.

VER. 9.

Καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας· ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν.

And when [a] *James, Cephas, and John, who seemed to be pillars, perceived* [b] *the grace that was given unto me,* [c] *they gave to me and Barnabas the right hands of fellowship; that we* should *go unto the heathen, and they unto the circumcision.*

[a] See on Matt. xvii. ver. 1. clauses 1, 2.
[b] See on Rom. i. ver. 5. clause 1.
[c] See Acts xv.

VER. 10.

Μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν· ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

[a] *Only* they would *that we should remember the poor; the same which I also was forward to do.*

[a] See on Rom. xv. ver. 25.

VER. 11.

Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

VER. 12.

Πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς.

For before that certain came from James, [a] *he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.*

[a] They that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, Acts xi. 2—4.

VER. 13.

Καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι· ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει.

And the other Jews dissembled likewise with him; insomuch that Barna-

bas also was carried away with their dissimulation.

VER. 14.

Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῇς, καὶ οὐκ Ἰουδαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;

But when I saw that they walked not uprightly according to the truth of the Gospel, [a] I said unto Peter before them *all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?*

[a] Them that sin rebuke before all, that others also may fear, 1 Tim. v. 20.

VER. 15.

Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί,

We who are *Jews by nature, and not sinners of the Gentiles,*

VER. 16.

Εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ· καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ.

[a] *Knowing that a man is not justified by the works of the law, [b] but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: [c] for by the works of the law shall no flesh be justified.*

[a] See on Acts xiii. ver. 39.
[b] See on Mark xvi. ver. 16. clause 1.
[c] See on Acts xiii. ver. 39.

VER. 17.

Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκονος; Μὴ γένοιτο.

[a] *But if, while we seek to be justified by Christ, we ourselves also are found sinners, [b] is therefore Christ the minister of sin? God forbid.*

[a] See on Rom. vi. ver. 1.
[b] See on Matt. i. ver. 21. clause 3.

VER. 18.

Εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνίστημι.

For if I build again the things which I destroyed, I make myself a transgressor.

VER. 19.

Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω.

[a] *For I through the law am dead to the law, [b] that I might live unto God.*

[a] See on Rom. vii. ver. 4. clause 1.
[b] See on Rom. xiv. ver. 7. clause 1.

VER. 20.

Χριστῷ συνεσταύρωμαι· ζῶ δὲ, οὐκέτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με, καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

[a] *I am crucified with Christ: [b] nevertheless I live; yet not I, [c] but Christ liveth in me: [d] and the life which I now live in the flesh I live by the faith of the Son of God, [e] who loved me, and gave himself for me.*

[a] See on Rom. vi. ver. 6. clause 1.
[b] See on Rom. vi. ver. 13. clause 3.
[c] See on John xiv. ver. 18.
[d] See on Rom. i. ver. 17. clause 3.
[d] See on Matt. xx. ver. 28. clauses 2, 3.

VER. 21.

Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

I do not frustrate the grace of God: for if righteousness come *by the law, then Christ is dead in vain.*

CHAP. III.—VER. 1.

Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν τῇ ἀληθείᾳ μὴ πείθεσθαι, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, ἐν ὑμῖν ἐσταυρωμένος;

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

VER. 2.

Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, Ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως;

This only would I learn of you, [a] Received ye the Spirit by the works of the law, or by the hearing of faith?

[a] See on John vii. ver. 39. clause 1.

VER. 3.

Οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε;

[a] *Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?*

[a] See on chap. i. ver. 6. clause 1.

VER. 4.

Τοσαῦτα ἐπάθετε εἰκῇ; εἴγε καὶ εἰκῇ.

Have ye suffered [*] *so many things in vain? if* it be *yet in vain.*

[*] Or, *so great.*

VER. 5.

Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

He therefore that ministereth to you the Spirit, and worketh miracles among you; doeth he it by the works of the law, or by the hearing of faith?

VER. 6.

Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

[a] *Even as Abraham believed God, and it was accounted to him for righteousness.*

[*] Or, *imputed.*

[a] See on Rom. iv. ver. 3. 5.

VER. 7.

Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ.

[a] *Know ye therefore that they which are of faith, the same are the children of Abraham.*

[a] And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet*, being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had*, being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace: to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were, Rom. iv. 11—17.

VER. 8.

Προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς προευηγγελίσατο τῷ Ἀβραάμ· Ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.

And the Scripture, [a] *foreseeing that God would justify the heathen* [b] *through faith,* [c] *preached before the Gospel unto Abraham,* saying, [d] *In thee shall all nations be blessed.*

[a] See on Matt. xii. ver. 18. clause 5.

[b] See on Mark xvi. ver. 16. clause 1.

[c] For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*, Heb. iv. 2.

[d] See on Matt. i. ver. 1. clause 3.

VER. 9.

Ὥστε οἱ ἐκ πίστεως, εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

[a] *So then they which be of faith are blessed with faithful Abraham.*

[a] See on ver. 7.

VER. 10.

Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσί· γέγραπται γάρ. Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.

[a] *For as many as are of the works of the law are under the curse:* [b] *for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

[a] See on Rom. ii. ver. 12. clause 2.

[b] Cursed *be* he that confirmeth not

all the words of this law to do them. And all the people shall say, Amen, Deut. xxvii. 26.

VER. 11.

Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, δῆλον ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται·

But that no man is justified by the law in the sight of God, it is *evident: for*, [a] *The just shall live by faith.*

[a] See on Rom. i. ver. 17. clause 3.

VER. 12.

Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως· ἀλλ' ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς.

And the law is not of faith: but, [a] *The man that doeth them shall live in them.*

[a] See on Rom. x. ver. 5.

VER. 13.

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· γέγραπται γάρ· Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου.

[a] *Christ hath redeemed us from the curse of the law, being made a curse for us:* [b] *for it is written, Cursed is every one that hangeth on a tree:*

[a] See on Matt. xx. ver. 28. clauses 3, 4.

[b] His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance, Deut. xxi. 23.

VER. 14.

Ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.

[a] *That the blessing of Abraham might come on the Gentiles through Jesus Christ;* [b] *that we might receive the promise of the Spirit through faith.*

[a] See on ver. 7. and Matt. xii. ver. 18. clause 5.

[b] See on John vii. ver. 39. clause 1.

VER. 15.

Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται·

Brethren, [a] *I speak after the manner of men; Though* it be *but a man's* [b] *covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.*

[b] Or, *testament.*

[a] See on Rom. vi. ver. 19. clause 1.

VER. 16.

Τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ. Οὐ λέγει· Καὶ τοῖς σπέρμασι, ὡς ἐπὶ πολλῶν· ἀλλ' ὡς ἐφ' ἑνός· Καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός.

[a] *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.*

[a] See on Matt. i. ver. 1. clause 3.

VER. 17.

Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστόν, ὁ μετὰ ἔτη τετρακόσια καὶ τριάκοντα γέγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

And this I say, [a] *that the covenant, that was confirmed before of God in Christ,* [b] *the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

[a] To perform the mercy *promised* to our fathers, and to remember his holy covenant, The oath which he sware to our father Abraham, Luke i. 72, 73.

[b] And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years, Gen. xv. 13. Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the LORD went out from the land of Egypt, Exod. xii. 40, 41.

VER. 18.

Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός.

[a] *For if the inheritance* be *of the law, it is no more of promise: but God gave it to Abraham by promise.*

[a] See on Rom. iv. ver. 14.

VER. 19.

Τί οὖν ὁ νόμος; Τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι' ἀγγέλων, ἐν χειρὶ μεσίτου.

Wherefore then serveth *the law?* [a] *It was added because of transgressions,* [b] *till the seed should come to whom the promise was made;* [c] and it was *ordained by angels* [d] *in the hand of a mediator.*

[a] See on Rom. v. ver. 20. clause 1.

[b] But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

[c] See on Acts vii. ver. 53. clause 1.

[d] And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off: and Moses drew near unto the thick darkness where God *was.* And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven, Exod. xx. 19—22. And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the LORD; but they shall not come nigh, neither shall the people go up with him. And Moses came, and told the people all the words of the LORD, and all the judgments; and all the people answered with one voice, and said, All the words which the LORD hath said will we do, xxiv. 1—3. And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the LORD forty days and forty nights; he did neither eat bread nor drink water. And He wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while He talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai, xxxiv. 27—32. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them, Psal. cvi. 23.

VER. 20.

Ὁ δὲ μεσίτης, ἑνὸς οὐκ ἔστιν· ὁ δὲ Θεὸς, εἷς ἐστιν.

Now a mediator is not a mediator *of one,* [a] *but God is one.*

[a] See on Mark xii. ver. 29.

VER. 21.

Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; Μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη·

[a] Is *the law then against the promises of God? God forbid:* [b] *for if there had been a law given which could have given life, verily righteousness should have been by the law.*

[a] Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Matt. v. 17, 18. See also on Matt. iii. ver. 15.

[b] See on Rom. ii. ver. 12. clause 2.

VER. 22.

Ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι.

[a] *But the Scripture hath concluded all under sin,* [b] *that the promise by faith of Jesus Christ might be given to them that believe.*

[a] See on Rom. iii. ver. 19. clause 3.
[b] See on Mark xvi. ver. 16. clause 1.

VER. 23.

Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα, συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

[a] *But before faith came, we were kept under the law,* [b] *shut up unto the faith which should afterwards be revealed.*

[a] See on Rom. ii. ver. 12. clause 2.
[b] These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth; Heb. xi. 13. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect, 39, 40.

VER. 24.

Ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν·

Wherefore [a] *the law was our schoolmaster* to bring us *unto Christ,* [b] *that we might be justified by faith.*

[a] By the law was the knowledge of sin, Rom. iii. 20. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death, vii. 7—10. Which are a shadow of things to come; but the body *is* of Christ, Col. ii. 17. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, Heb. ix. 9.
[b] See on Mark xvi. ver. 16. clause 1.

VER. 25.

Ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγὸν ἐσμεν.

But after that faith is come, [a] *we are no longer under a schoolmaster.*

[a] See on Rom. vi. ver. 14. clause 2.

VER. 26.

Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ·

[a] *For ye are all the children of God* [b] *by faith in Christ Jesus.*

[a] See on Matt. v. ver. 16. clause 3.
[b] See on Mark xvi. ver. 16. clause 1.

VER. 27.

Ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε·

[a] *For as many of you as have been baptized into Christ have* [b] *put on Christ.*

[a] See on Rom. vi. ver. 3. clause 2.
[b] But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*, Rom. xiii. 14.

VER. 28.

Οὐκ ἔνι Ἰουδαῖος, οὐδὲ Ἕλλην· οὐκ ἔνι δοῦλος, οὐδὲ ἐλεύθερος· οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ.

[a] *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female:* [b] *for ye are all one in Christ Jesus.*

[a] See on Rom. ii. ver. 26.
[b] See on John xvii. ver. 11. clause 6.

VER. 29.

Εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, καὶ κατ' ἐπαγγελίαν κληρονόμοι.

And if ye be [a] *Christ's, then are ye* [b] *Abraham's seed,* [c] *and heirs according to the promise.*

[a] See on John vi. ver. 37. clause 1. and 39. clause 3.
[b] See on Matt. iii. ver. 9.
[c] For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect, Rom. iv. 13, 14.

CHAP. IV.—VER. 1.

Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὤν·

Now, I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

VER. 2.

Ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός.

But is under tutors and governors until the time appointed of the father.

VER. 3.

Οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι·

Even so we, when we were children, were in bondage under [a] the [*] elements of the world:

[*] Or, *rudiments.*

[a] Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, Col. ii. 8. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? 20.

VER. 4.

Ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον,

But when the fulness of the time was come, [b] God sent forth [c] his Son, [d] made [e] of a woman, [f] made under the law,

[a] See on Mark i. ver. 15. clause 1.

[b] See on John viii. ver. 42. clause 3.

[c] See on Matt. xiv. ver. 33. clause 2.

[d] And the word was made flesh, and dwelt among us, John i. 14. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, Rom. i. 3. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 6—8.

[e] And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man, Jer. xxxi. 22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which being interpreted, is, God with us, Matt. i. 22, 23. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS, Luke i. 30, 31.

[f] And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (As it is written in the law of the Lord; Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons, Luke i. 21—24. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers, Rom. xv. 8.

VER. 5.

Ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν.

To redeem them that were under the law, [b] that we might receive the adoption of sons.

[a] See on Matt. xx. ver. 28. clauses 3, 4.

[b] See on Luke xv. ver. 22. clause 2.

VER. 6.

Ὅτι δέ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κράζον, Ἀββᾶ, ὁ πατήρ.

[a] *And because ye are sons, God hath sent forth* [b] *the Spirit of his Son into your hearts, crying, Abba, Father.*

[a] See on Rom. v. ver. 5. clause 3.
[b] See on John xiv. ver. 26. clause 2.

VER. 7.

Ὥστε οὐκέτι εἶ δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ.

[a] *Wherefore thou art no more a servant, but a son; and if a son, then* [b] *an heir of God through Christ.*

[a] See on Matt. v. ver. 16. clause 3.
[b] See on Heb. i. ver. 14. clause 3.

VER. 8.

Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς·

Howbeit then, [a] *when ye knew not God, ye did service unto them which by nature are no gods.*

[a] See on Acts xiv. ver. 15, 16.

VER. 9.

Νῦν δὲ, γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

But now, [a] *after that ye have known God, or rather are known of God, how turn ye* * *again* [b] *to the weak and beggarly* † *elements, whereunto ye desire again to be in bondage?*

* Or, *back.* † Or, *rudiments.*

[a] See on Matt. xi. ver. 27. clause 3.
[b] See on ver. 3.

VER. 10.

Ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ ἐνιαυτούς.

[a] *Ye observe days, and months, and times, and years.*

[a] See on Rom. xiv. ver. 5. clause 1.

VER. 11.

Φοβοῦμαι ὑμᾶς, μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

[a] *I am afraid of you, lest I have bestowed upon you labour in vain.*

[a] For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain, 1 Thess. iii. 5.

VER. 12.

Γίνεσθε ὡς ἐγὼ, ὅτι κἀγὼ ὡς ὑμεῖς· ἀδελφοὶ, δέομαι ὑμῶν· οὐδέν με ἠδικήσατε·

Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

VER. 13.

Οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον·

[a] *Ye know how through infirmity of the flesh I preached the Gospel unto you at the first.*

[a] And I was with you in weakness, and in fear, and in much trembling, 1 Cor. ii. 3. For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible, 2 Cor. x. 10. But though I *be* rude in speech, yet not in knowledge, xi. 6. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure, xii. 7.

VER. 14.

Καὶ τὸν πειρασμὸν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε, οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

And my temptation which was in my flesh ye despised not, nor rejected; [a] *but received me as an angel of God, even as Christ Jesus.*

[a] See on Matt. x. ver. 40. clause 1.

VER. 15.

Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν, ὅτι, εἰ δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι.

* *Where is then the blessedness ye spake of? for I bear you record, that, if* it had been *possible, ye would have plucked out your own eyes, and have given them to me.*

* Or, *what was then.*

VER. 16.

Ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

Am I therefore become your enemy, because I tell you the truth?

VER. 17.

Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

[a] *They zealously affect you, but not well; yea, they would exclude* [*] *you, that ye might affect them.*

[*] Or, us.

[a] For I bear them record, that they have a zeal of God, but not according to knowledge, Rom. x. 2.

VER. 18.

Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς.

[a] *But it is good to be zealously affected always in a good thing, and not only when I am present with you.*

[a] Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58.

VER. 19.

Τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·

My little children, of whom I travail in birth again until [a] *Christ be formed in you,*

[a] See on John xiv. ver. 18.

VER. 20.

Ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου· ὅτι ἀπορροῦμαι ἐν ὑμῖν.

I desire to be present with you now, and to change my voice; for I [*] *stand in doubt of you.*

[*] Or, *am perplexed for you.*

VER. 21.

Λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

Tell me, ye that desire to be under the law, do ye not hear the law?

VER. 22.

Γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας·

For it is written, that [a] *Abraham had two sons, the one by a bondmaid, the other by a freewoman.*

[a] And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram, to be his wife. And he went in unto Hagar, and she conceived; and, when she saw that she had conceived, her mistress was despised in her eyes, Gen. xvi. 2—4. And Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, Ishmael, 15. And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken: For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him, xxi. 1, 2.

VER. 23.

Ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας.

[a] *But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.*

[a] Neither because they are the seed of Abraham, *are they* all children: but, in Isaac, shall thy seed be called, That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. For this *is* the word of promise, At this time will I come, and Sarah shall have a son, Rom. ix. 7—9.

VER. 24.

Ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν αἱ δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἄγαρ.

Which things are an allegory: for these are the two [*] *covenants; the one from the mount* † *Sinai, which gendereth to bondage, which is Agar.*

[*] Or, *testaments.* † Gr. *Sina.*

VER. 25.

Τὸ γὰρ Ἄγαρ, Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς·

For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

VER. 26.

Ἡ δὲ ἄνω Ἰερουσαλὴμ, ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.

[a] *But Jerusalem which is above is free, which is the mother of us all.*

[a] But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Heb. xii. 22. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, Rev. xxi. 2. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 10.

VER. 27.

Γέγραπται γάρ· Εὐφράνθητι στεῖρα ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

[a] *For it is written, Rejoice* thou *barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.*

[a] Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD, Isa. liv. 1.

VER. 28.

Ἡμεῖς δέ, ἀδελφοὶ, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν.

[a] *Now we, brethren, as Isaac was, are the children of promise.*

[a] See on Matt. iii. ver. 9. clause 2.

VER. 29.

Ἀλλ' ὥσπερ τότε, ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ Πνεῦμα· οὕτω καὶ νῦν.

[a] *But as then he that was born after the flesh, persecuted him* that was born *after the Spirit,* [b] *even so it is now.*

[a] And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking, Gen. xxi. 9.

[b] See on Matt. v. ver. 10. clause 1.

VER. 30.

Ἀλλὰ τί λέγει ἡ γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

[a] *Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.*

[a] Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac. And the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman: in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called, Gen. xxi. 10—12.

VER. 31.

Ἄρα, ἀδελφοὶ, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

[a] *So then, brethren, we are not children of the bondwoman, but of the free.*

[a] See on John viii. ver. 32. clause 2.

CHAP. V.—VER. 1.

Τῇ ἐλευθερίᾳ οὖν ᾗ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

[a] *Stand fast therefore* [b] *in the liberty wherewith Christ hath made us free,* [c] *and be not entangled again with the yoke of bondage.*

[a] See on John viii. ver. 31.

[b] See on John viii. ver. 32. clause 2.

[c] See on Matt. xxiii. ver. 4.

VER. 2.

Ἴδε, ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

Behold, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing.

VER. 3.

Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

[a] *For I testify again to every man that is circumcised, that he is a debtor to do the whole law.*

[a] For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things written in the book of the law to do them, Gal. iii. 10.

VER. 4.

Κατηργήθητε ἀπὸ τοῦ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος ἐξεπέσατε.

[a] *Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace.*

[a] But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone, Rom. ix. 31, 32.

VER. 5.

Ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

[a] *For we through the Spirit wait for* [b] *the hope of righteousness by faith.*

[a] For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*, Rom. viii. 24, 25.

[b] That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, Rom. v. 21.

VER. 6.

Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

[a] *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision;* [b] *but faith which worketh by love.*

[a] See on Rom. ii. ver. 28, 29.

[b] Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, 1 Thess. 1, 3. Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also, Jam. ii. 17—26.

VER. 7.

Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι;

Ye did run well; who did * *hinder you that ye should not obey the truth?*

* Or, *drive you back?*

VER. 8.

Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

This persuasion cometh *not of him that calleth you.*

VER. 9.

Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

[a] *A little leaven leaveneth the whole lump.*

[a] See on Matt. xiii. ver. 33.

VER. 10.

Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ.

I have confidence in you through the Lord, that ye will be none otherwise

minded: [a] *but he that troubleth you shall bear his judgment, whosoever he be.*

[a] See on 2 Cor. ii. ver. 6.

VER. 11.

Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.

[a] *And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is* [b] *the offence of the cross ceased.*

[a] As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ, Gal. vi. 12.

[b] See on Matt. xi. ver. 6. clause 2.

VER. 12.

Ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

I would they were even cut off which trouble you.

VER. 13.

Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

For, brethren, [a] *ye have been called unto liberty;* [b] *only* use *not liberty for an occasion to the flesh,* [c] *but by love serve one another.*

[a] See on John viii. ver. 32. clause 2.

[b] As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage, 2 Pet. ii. 19.

[c] See on Matt. xx. ver. 27.

VER. 14.

Ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

[a] *For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.*

[a] See on Matt. vii. ver. 12.

VER. 15.

Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε.

But if ye bite and devour one another, take heed that ye be not consumed one of another.

VER. 16.

Λέγω δέ· Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

This *I say then,* [a] *Walk in the Spirit,* [b] *and* [*] *ye shall not fulfil the lust of the flesh.*

[*] Or, *fulfil not.*

[a] See on Rom. viii. ver. 14. clause 1.

[b] See on Rom. vi. ver. 12. clauses 1. 3. and 13. clause 1.

VER. 17.

Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε.

For [a] *the flesh lusteth against the Spirit, and the Spirit against the flesh:* [b] *and these are contrary the one to the other: so that ye cannot do the things that ye would.*

[a] See on John iii. ver. 6. clause 1.

[b] For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that *it is* good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good, I find not, Rom. vii. 14—18. I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin, 25. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, viii. 13.

VER. 18.

Εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

[a] *But if ye be led of the Spirit,* [b] *ye are not under the law.*

[a] See on Rom. viii. ver. 14. clause 1.

[b] See on Rom. vi. ver. 14. clause 2.

VER. 19.

Φανερὰ δέ ἐστι τὰ ἔργα τῆς σαρκὸς·

ἅτινά ἐστι, μοιχεία, πορνεία, ἀκαθαρσία, ἀσέλγεια,

[a] *Now the works of the flesh are manifest, which are* these; *Adultery, fornication, uncleanness, lasciviousness,*

[b] See on John iii. ver. 6. clause 1.

VER. 20.

Εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔριδες, ζῆλοι, θυμοί, ἐριθεῖαι, διχοστασίαι, αἱρέσεις,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

VER. 21.

φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that [a] *they which do such things shall not* [b] *inherit the kingdom of God.*

[a] See on Matt. xxv. ver. 46. clause 1.
[b] See on Matt. xxv. ver. 34. clause 3.

VER. 22.

Ὁ δὲ καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,

[a] *But the fruit of the Spirit is* [b] *love,* [c] *joy,* [d] *peace,* [e] *longsuffering, gentleness,* [f] *goodness,* [g] *faith,*

[a] See on Matt. vii. ver. 17. clause 1.
[b] See on Matt. xxii. ver. 37. and Mark ix. ver. 50. clause 3.
[c] See on Rom. v. ver. 11. clause 1.
[d] See on Rom. v. ver. 1. clause 2.
[e] See on 1 Cor. xiii. ver. 4. clauses 1, 2.
[f] See on Matt. v. ver. 42.
[g] See on Matt. xxiv. ver. 45. clause 1.

VER. 23.

Πραότης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστι νόμος.

[a] *Meekness,* [b] *temperance:* [c] *against such there is no law.*

[a] See on Matt. v. ver. 5. clause 1.
[b] See on Acts xxiv. ver. 25. clause 2.
[c] Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, 1 Tim. i. 9.

VER. 24.

Οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις.

[a] *And they that are Christ's* [b] *have crucified the flesh with the* * *affections and lusts.*

* Or, *passions.*

[a] See on John vi. ver. 39. clause 3.
[b] See on Rom. vi. ver. 6. clause 1.

VER. 25.

Εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχῶμεν.

[a] *If we live in the Spirit, let us also walk in the Spirit.*

[a] See on Rom. viii. ver. 14. clause 1.

VER. 26.

Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

[a] *Let us not be desirous of vain glory,* [b] *provoking one another, envying one another.*

[a] *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others, Phil. ii. 3, 4.
[b] See on Rom. xiii. ver. 13. clause 4.

CHAP. VI.—VER. 1.

Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπός ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος· σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῇς.

Brethren, * *if a man be overtaken in a fault,* [a] *ye which are spiritual restore such an one in the spirit of meekness;* [b] *considering thyself, lest thou also be tempted.*

* Or, *although.*

[a] See on Matt. xviii. ver. 15. clause 3.
[b] See on 1 Cor. x. ver. 12.

VER. 2.

Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ.

[a] *Bear ye one another's burdens,* [b] *and so fulfil the law of Christ.*

[a] See on Rom. xv. ver. 1.
[b] See on Mark ix. ver. 50. clause 3.

VER. 3.

Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὤν, ἑαυτὸν φρεναπατᾷ.

[a] *For if a man think himself to be something, when he is nothing, he deceiveth himself.*

[a] See on Rom. xii. ver. 3. clause 2.

VER. 4.

Τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον

[a] *But let every man prove his own work,* [b] *and then shall he have rejoicing in himself alone, and not in another.*

[a] Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. xiii. 5.

[b] The backslider in heart shall be filled with his own ways; and a good man *shall be satisfied* from himself, Prov. xiv. 14.

VER. 5.

Ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

[a] *For every man shall bear his own burden.*

[a] See on Matt. xvi. ver. 27. clause 3.

VER. 6.

Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι, ἐν πᾶσιν ἀγαθοῖς.

[a] *Let him that is taught in the word communicate unto him that teacheth in all good things.*

[a] See on Matt. x. ver. 10. clause 3.

VER. 7.

Μὴ πλανᾶσθε· Θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.

Be not deceived; [a] *God is not mocked:* [b] *for whatsoever a man soweth, that shall he also reap.*

[a] Will ye accept his person? will ye contend for God? Is it good that he should search you out? or, as one man mocketh another, do ye so mock him? Job xiii. 8, 9. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, Jude 17, 18.

[b] Even as I have seen, they that plow iniquity, and sow wickedness, reap the same, Job iv. 8. Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 31. The wicked worketh a deceitful work; but to him that soweth righteousness *shall be* a sure reward, xi. 18. For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up, Hos. viii. 7. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, Luke xvi. 25. But this *I say,* He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully, 2 Cor. ix. 6.

VER. 8.

Ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθορὰν· ὁ δὲ σπείρων εἰς τὸ Πνεῦμα, ἐκ τοῦ Πνεύματος θερίσει ζωὴν αἰώνιον.

For he that soweth to his [a] *flesh,* [b] *shall of the flesh reap corruption;* [c] *but he that soweth to the Spirit, shall of the Spirit reap* [d] *life everlasting.*

[a] See on John iii. ver. 6. clause 1.

[b] See on Rom. vi. ver. 21. clause 3.

[c] For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace, Rom. viii. 5, 6.

[d] See on Matt. xix. ver. 16. clause 3.

VER. 9.

Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι.

[a] *And let us not be weary in well doing: for in due season we shall reap,* [b] *if we faint not.*

[a] See on 1 Cor. xv. ver. 58.

[b] See on Matt. x. ver. 22. clause 3.

VER. 10.

Ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

[a] *As we have therefore opportunity,* [b] *let us do good unto all* men, [c] *espe-*

cially unto them who are of the household of faith.

[a] See on John ix. ver. 4. clause 3.
[b] See on Matt. v. ver. 42.
[c] See on Mark ix. ver. 50. clause 3.

VER. 11.

Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

[a] *Ye see how large a letter I have written unto you with mine own hand.*

[a] See on 1 Cor. xvi. ver. 21.

VER. 12.

Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται.

[a] *As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ.*

[a] And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased, Gal. v. 11.

VER. 13.

Οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται.

[a] *For neither they themselves who are circumcised keep the law; but desire to have you circumcised,* [b] *that they may glory in your flesh.*

[a] See on Rom. iii. ver. 19. clause 3.
[b] Seeing that many glory after the flesh, I will glory also, 2 Cor. xi. 18.

VER. 14.

Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ.

[a] *But God forbid that I should glory, save in* [b] *the cross of our Lord Jesus Christ,* [e] *by whom* [c] *the world is* [d] *crucified unto me, and I unto the world.*

[e] Or, *whereby.*

[a] See on 1 Cor. i. ver. 31.
[b] See on 1 Cor. i. ver. 23. clause 1.
[c] See on Acts xx. ver. 24. clause 1.
[d] See on Rom. vi. ver. 6. clause 1.

VER. 15.

Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.

[a] *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*

[a] See on Rom. ii. ver. 28, 29.

VER. 16.

Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.

[a] *And as many as walk according to this rule,* [b] *peace be on them, and mercy, and upon* [c] *the Israel of God.*

[a] See on Mark ix. ver 50. clause 3.
[b] As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel, Psal. cxxv. 5. See also on Rom. i. ver. 7. clauses 4, 5.
[c] For he is not a Jew, which is one outwardly; neither *is that* circumcision which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the Spirit, *and* not in the letter; whose praise *is* not of men, but of God, Rom. ii. 28, 29.

VER. 17.

Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

From henceforth let no man trouble me: [a] *for I bear in my body the marks of the Lord Jesus.*

[a] See on 2 Cor. i. ver. 5. clause 1.

VER. 18.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.

Brethren, [a] *the grace of our Lord Jesus Christ be with your spirit. Amen.*

[a] See on Rom. i. ver. 7. clause 7.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

Unto the Galatians written from Rome.

END OF THE EPISTLE TO THE GALATIANS.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

[Written from Rome, A. D. *circa* 61.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ·

[a] *Paul,* [b] *an apostle of Jesus Christ by the will of God,* [c] *to the saints which are at Ephesus, and to the faithful in Christ Jesus:*

[a] See on Rom. i. ver. 1. clause 1.
[b] See on Rom. i. ver. 1. clause 3.
[c] See on Rom. i. ver. 7. clause 1.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις Χριστῷ·

Blessed be [a] *the God* [b] *and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings* [c] *in heavenly* * *places in Christ:*

* Or, *things.*

[a] See on John xx. ver. 17. clause 5.
[b] See on Matt. vii. ver. 21. clause 4.
[c] And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus, Eph. ii. 6.

VER. 4.

Καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

[a] *According as he hath chosen us in him* [b] *before the foundation of the world,* [c] *that we should be holy* [d] *and without blame before him* [e] *in love.*

[a] See on Rom. ix. ver. 23. clause 2.
[b] See on Matt. xxv. ver. 34. clause 5.
[c] See on Rom. viii. ver. 29. clause 3.
[d] See on 1 Cor. i. ver. 8. clause 2.
[e] See on Gal. v. ver. 22. clause 2.

VER. 5.

Προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

[a] *Having predestinated us* [b] *unto the adoption of children* [c] *by Jesus Christ to himself,* [d] *according to the good pleasure of his will,*

[a] See on Rom. viii. ver. 29. clauses 1, 2.
[b] See on Rom. viii. ver. 15.
[c] As many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name, John i. 12.
[d] See on Matt. xi. ver. 26.

VER. 6.

Εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ·

[a] *To the praise of the glory of his grace,* [b] *wherein he hath made us accepted in* [c] *the beloved.*

[a] That we should be to the praise of his glory, who first trusted in Christ, ver. 12. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory, 14. That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ

Jesus, ii. 7. To the intent that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord, iii. 10, 11. This people have I formed for myself; they shall shew forth my praise, Isa. xliii. 21. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The Planting of the LORD, that he might be glorified, lxi. 3. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil i. 11. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9.

[b] See on John i. ver. 12. clause 2.
[c] See on Matt. xii. ver. 18 clause 3.

VER. 7.

Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ·

[a] *In whom we have redemption through his blood,* [b] *the forgiveness of sins,* [c] *according to the riches of his grace;*

[a] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.
[b] See on Matt. ix. ver. 2. clause 4.
[c] See on Rom. ii. ver. 4. clause 2.

VER. 8.

Ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει·

[a] *Wherein he hath abounded toward us in all wisdom and prudence;*

[a] See on Rom. v. ver. 20. clause 2.

VER. 9.

Γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ·

[a] *Having made known unto us the mystery of his will,* [b] *according to his good pleasure which he hath purposed in himself:*

[a] See on Matt. xiii. ver. 11.
[b] See on Matt. xi. ver. 26.

VER. 10.

Εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ·

That [a] *in the dispensation of the fulness of times* [b] *he might gather together in one all things in Christ, both which are in* [*] *heaven, and which are on earth,* even *in him.*

[*] Gr. *the heavens.*

[a] See on Mark i. ver. 15. clause 1.
[b] See on Matt. xxiv. ver. 31. clause 4.

VER. 11.

Ἐν ᾧ καὶ ἐκληρώθημεν, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ·

[a] *In whom also we have obtained an inheritance,* [b] *being predestinated* [c] *according to the purpose of him who worketh all things after the counsel of his own will:*

[a] See on Acts xx. ver. 32. clause 2.
[b] See on Rom. viii. ver. 29. clauses 1, 2.
[c] See on Matt. xiii. ver. 11.

VER. 12.

Εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ·

[a] *That we should be to the praise of his glory,* [b] *who first* [*] *trusted in Christ.*

[*] Or, *hoped.*

[a] See on ver. 6. clause 1.
[b] See on John v. ver. 23. clause 1.

VER. 13.

Ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν· ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ.

[a] *In whom ye also* trusted, [b] *after that ye heard* [c] *the word of truth,* [d] *the Gospel of your salvation;* [e] *in whom also after that ye believed, ye were sealed with that* [f] *Holy Spirit of promise,*

[a] See on Matt. xii. ver. 21.
[b] See on Rom. i. ver. 16. clause 3.
[c] See on John xvii. ver. 17. clause 2.
[d] See on Acts xiii. ver. 26. clause 2.
[e] See on 2 Cor. i. ver. 22. clause 1.
[f] See on John vii. ver. 39. clause 1.

VER. 14.

Ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

[a] *Which is the earnest of our inheritance* [b] *until the redemption of the purchased possession,* [c] *unto the praise of his glory.*

[a] See on Rom. viii. ver. 15. clause 2. and 16. clause 1.

[b] See on Rom. viii. ver. 23. clause 3.

[c] See on ver. 6. clause 1.

VER. 15.

Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

VER. 16.

Οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου·

[a] *Cease not to give thanks for you, making mention of you in my prayers;*

[a] See on Rom. i. ver. 9. clause 5.

VER. 17.

Ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ·

That [a] *the God of our Lord Jesus Christ,* [b] *the Father of glory,* [c] *may give unto you* [d] *the spirit of wisdom* [e] *and revelation* [*] *in the knowledge of him:*

[*] Or, *for the acknowledgment.*

[a] See on John xx. ver. 17. clause 5.

[b] See on Acts vii. ver. 2. clause 1.

[c] See on Matt. xiii. ver. 11. clause 1.

[d] See on John xiv. ver. 26. clause 3.

[e] See on Matt. xvi. ver. 17. clause 3.

VER. 18.

Πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις·

[a] *The eyes of your understanding being enlightened;* [b] *that ye may know what is the hope of his calling,* [c] *and what the riches of the glory* [d] *of his inheritance in the saints,*

[a] See on Luke xxiv. ver. 45.

[b] *There is* one body, and one Spirit, even as ye are called in one hope of your calling, Eph. iv. 4.

[c] See on Rom. ii. ver. 4. clause 2.

[d] For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance, Deut. xxxii. 9. Wilt thou swallow up the inheritance of the LORD? 2 Sam. xx. 19. He brought him to feed Jacob his people, and Israel his inheritance, Psal. lxxviii. 71. For the LORD will not cast off his people, neither will he forsake his inheritance, xciv. 14. Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance, Isa. xix. 25.

VER. 19.

Καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ,

[a] *And what is the exceeding greatness of his power to us-ward who believe, according to the* [*] *working of his mighty power,*

[*] Gr. *might of his power.*

[a] The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, Psal. cx. 2, 3.

VER. 20.

Ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις,

[a] *Which he wrought in Christ, when he raised him from the dead,* [b] *and set him at his own right hand in the heavenly places,*

[a] See on Acts ii. ver. 24. clause 1.

[b] See on Mark xvi. ver. 19.

VER. 21.

Ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι·

[a] *Far above all principality, and power, and might, and dominion, and every*

name that is named, not only in this world, but also in that which is to come.

[a] See on Matt. xxviii. ver. 18.

VER. 22.

Καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,

And hath put all things under his feet, and gave him to be the Head over all things [a] *to the Church,*

[a] See on Matt. xvi. ver. 18. clause 4.

VER. 23.

Ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου.

[a] *Which is his body,* [b] *the fulness of him that filleth all in all.*

[a] See on Rom. xii. ver. 5. clause 1.
[b] See on Matt. xxviii. ver. 20. clause 2.

CHAP. II.—VER. 1.

Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις·

[a] *And you* hath he quickened *who were dead in trespasses and sins;*

[a] See on John v. ver. 25.

VER. 2.

Ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·

Wherein in time past ye walked [a] *according to the course of this world,* [b] *according to* [c] *the prince of the power of the air,* [d] *the spirit that now worketh in* [e] *the children of disobedience:*

[a] See on John viii. ver. 23. clause 2.
[b] See on John viii. ver. 44.
[c] See on John xii. ver. 31. clause 2.
[d] See on John viii. ver. 38. clause 2.
[e] See on Matt. xiii. ver. 38. clause 3.

VER. 3.

Ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί.

[a] *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the* * *desires of the flesh and of the mind;* [b] *and were by nature* [c] *the children of wrath, even as others.*

* Gr. *wills.*

[a] See on Rom. iii. ver. 9.
[b] See on Matt. vii. ver. 11. clause 1.
[c] See on Rom. i. ver. 18. clause 1.

VER. 4.

Ὁ δὲ Θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς,

[a] *But God, who is rich in mercy,* [b] *for his great love wherewith he loved us,*

[a] See on Rom. ii. ver. 4. clause 2.
[b] See on John iii. ver. 16. clause 1.

VER. 5.

Καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, συνεζωοποίησε τῷ Χριστῷ· (χάριτί ἐστε σεσωσμένοι·)

Even when we were dead in sins, [a] *hath quickened us together with Christ,* [b] *(by* * *grace ye are saved;)*

* Or, *whose grace ye.*

[a] See on John v. ver. 25.
[b] See on Acts xv. ver. 11.

VER. 6.

Καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ·

[a] *And hath raised* us *up together, and made* us *sit together in heavenly* places *in Christ Jesus:*

[a] Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, Eph. i. 3.

VER. 7.

Ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ, ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

[a] *That in the ages to come he might shew the exceeding riches of his grace* in his *kindness toward us through Christ Jesus.*

[a] See on chap. i. ver. 6. clause 1.

VER. 8.

Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν· θεοῦ τὸ δῶρον·

[a] *For by grace are ye saved* [b] *through faith;* [c] *and that not of yourselves; it is the gift of God:*

[a] See on Acts xv. ver. 11.
[b] See on Mark xvi. ver. 16. clause 1.
[c] See on John vi. ver. 65. clause 2.

VER. 9.

Οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται.

[a] *Not of works, lest any man should boast.*

[a] See on Rom. iii. ver. 27.

VER. 10.

Αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

[a] *For we are his workmanship,* [b] *created in Christ Jesus* [c] *unto good works,* [d] *which God hath before* [e] *ordained that we should* [f] *walk in them.*

[f] Or, *prepared.*

[a] See on 1 Cor. iii. ver. 6. clause 3.
[b] See on John i. ver. 13. clause 5.
[c] See on Matt. v. ver. 16. clause 1.
[d] See on Rom. viii. ver. 29. clauses 2, 3.
[e] See on Rom. viii. ver. 1. clause 2.

VER. 11.

Διὸ μνημονεύετε ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκὶ, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου·

[a] *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;*

[a] See on Rom. ii. ver. 28, 29.

VER. 12.

Ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ·

That at that time ye were without Christ, being [a] *aliens from the commonwealth of Israel, and strangers from* [b] *the covenants of promise,* [c] *having no hope,* [d] *and without God in the world:*

[a] Turned to flight the armies of the aliens, Heb. xi. 34.
[b] See on Matt. i. ver. 1. clause 3.
[c] See on Rom. v. ver. 2. clause 3.
[d] See on Acts xiv. ver. 15. clause 1.

VER. 13.

Νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν, ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ.

[a] *But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*

[a] See on Matt. xxvi. ver. 28.

VER. 14.

Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἕν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας·

[a] *For he is our peace,* [b] *who hath made both one,* [c] *and hath broken down the middle wall of partition* between us;

[a] See on John xiv. ver. 27.
[b] See on Matt. xii. ver. 18. clause 5.
[c] And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 10, 11. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, 14.

VER. 15.

Τὴν ἔχθραν, ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην,

[a] *Having abolished in his flesh the enmity,* even *the law of commandments* contained *in ordinances; for to make in himself of twain, one new man, so making peace;*

[a] Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an High Priest over the house of God; Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience,

and our bodies washed with pure water, Heb. x. 19—22.

VER. 16.

Καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ·

[a] *And that he might reconcile both unto God, in one body, by the cross, having slain the enmity* * *thereby;*

* Or, *in himself.*

[a] See on Rom. v. ver. 10. clause 2.

VER. 17.

Καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν, καὶ τοῖς ἐγγύς·

[a] *And came and preached peace* [b] *to you which were afar off,* [c] *and to them that were nigh.*

[a] See on John xiv. ver. 27.

[b] See on Acts ii. ver. 39. clause 2.

[c] See on Luke x. ver. 11. clause 3.

VER. 18.

Ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ Πνεύματι πρὸς τὸν Πατέρα.

[a] *For through him we both have* [b] *access* [c] *by one Spirit unto the Father.*

[a] See on John xiv. ver. 13. clause 2.

[b] See on Rom. v. ver. 2. clause 1.

[c] Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God, 26, 27. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jude 20.

VER. 19.

Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολῖται τῶν ἁγίων, καὶ οἰκεῖοι τοῦ Θεοῦ·

[a] *Now therefore ye are no more strangers and foreigners,* [b] *but fellow-citizens with the saints, and of the household of God;*

[a] See ver. 12.

[b] See on Gal. iii. ver. 26—28.

VER. 20.

Ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ·

[a] *And are built* [b] *upon the foundation of the apostles and prophets,* [c] *Jesus Christ himself being the chief corner stone;*

[a] See on Matt. xvi. ver. 18. clauses 2, 3.

[b] And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 11—13.

[c] See on Matt. xxi. ver. 42. clause 1.

VER. 21.

Ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ·

[a] *In whom all the building fitly framed together groweth unto* [b] *an holy temple in the Lord:*

[a] See on Rom. xii. ver. 5.

[b] Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are, 1 Cor. iii. 16, 17.; and 2 Cor. vi. 16.

VER. 22.

Ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

In whom ye also are builded together [a] *for an habitation of God through the Spirit.*

[a] See on John xiv. ver. 18.

CHAP. III.—VER. 1.

Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν·

For this cause I Paul, [a] *the prisoner of Jesus Christ* [b] *for you Gentiles,*

[a] And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him, Acts xxviii. 16.

[b] And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased, Gal. v. 11.

VER. 2.

Εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς·

[a] *(If ye have heard of the dispensation of the grace of God which is given me to youward:*

[a] See on Acts ix. ver. 15. clause 2.

VER. 3.

Ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ·

How that by revelation he made known unto me [a] *the mystery; (as I wrote* [*] *afore in few words:*

[*] Or, *a little before.*

[a] See on Rom. xvi. ver. 25. clause 4.

VER. 4.

Πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ·

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

VER. 5.

Ὃ ἐν ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν Πνεύματι,

[a] *Which in other ages was not made known unto the sons of men,* [b] *as it is now revealed unto the holy apostles and prophets by the Spirit;*

[a] See on Matt. xiii. ver. 17.

[b] See on John xiv. ver. 26. clause 3.

VER. 6.

Εἶναι τὰ ἔθνη συγκληρονόμα, καὶ σύσσωμα, καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου·

[a] *That the Gentiles should be fellow-heirs,* [b] *and of the same body,* [c] *and partakers of his promise in Christ by the Gospel:*

[a] See on Heb. i. ver. 14. clause 3.

[b] See on Rom. xii. ver. 5.

[c] See on Matt. xii. ver. 18. clause 5.

VER. 7.

Οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ·

[a] *Whereof I was made a minister,* [b] *according to the gift of the grace of God given unto me by the effectual working of his power.*

[a] See on Rom. i. ver. 1. clause 3.

[b] See on Rom. i. ver. 5. clause 1.

VER. 8.

Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ,

[a] *Unto me, who am less than the least of all saints,* [b] *is this grace given,* [c] *that I should preach among the Gentiles* [d] *the unsearchable riches of Christ;*

[a] For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God, 1 Cor. xv. 9.

[b] See on Rom. i. ver. 5. clause 1.

[c] See on Acts ix. ver. 15. clause 2.

[d] See on Rom. ii. ver. 4. clause 2.

VER. 9.

Καὶ φωτίσαι πάντας τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ·

[a] *And to make all men see what is the fellowship of the mystery,* [b] *which from the beginning of the world hath been hid in God,* [c] *who created all things by Jesus Christ:*

[a] See on Matt. viii. ver. 11. clause 1.

[b] *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, Col. i. 26.

[c] See on John i. ver. 3.

VER. 10.

Ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις, διὰ τῆς ἐκκλησίας, ἡ πολυποίκιλος σοφία τοῦ Θεοῦ·

[a] *To the intent that now unto the principalities and powers in heavenly* places *might be known, by the church,* [b] *the manifold wisdom of God,*

[a] See on chap. i. ver. 6. clause 1.
[b] See on Rom. xi. ver. 33.

VER. 11.

Κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν·

[a] *According to the eternal purpose which he purposed in Christ Jesus our Lord:*

[a] See on Rom. ix. ver. 11. clause 1.

VER. 12.

Ἐν ᾧ ἔχομεν τὴν παῤῥησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει, διὰ τῆς πίστεως αὐτοῦ.

[a] *In whom we have boldness and access with confidence by the faith of him.*

[a] See on Rom. v. ver. 2. clause 1.

VER. 13.

Διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.

[a] *Wherefore I desire that ye faint not at my tribulations for you, which is your glory.*

[a] See on 2 Cor. i. ver. 6.

VER. 14.

Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

[a] *For this cause I bow my knees unto the Father of our Lord Jesus Christ.*

[a] See on Rom. i. ver. 9. clause 5.

VER. 15.

Ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,

[a] *Of whom the whole family in heaven and earth is named.*

[a] And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name, Isa. lxv. 15. And the disciples were called Christians first in Antioch, Acts xi. 26.

VER. 16.

Ἵνα δῷ ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ, εἰς τὸν ἔσω ἄνθρωπον,

That he would grant you, [a] *according to the riches of his glory,* [b] *to be strengthened with might by his Spirit* [c] *in the inner man;*

[a] See on Rom. ii. ver. 4. clause 2.
[b] See on 2 Cor. xii. ver. 9. clause 2.
[c] See on Rom. vii. ver. 22.

VER. 17.

Κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν,

[a] *That Christ may dwell in your hearts by faith; that ye,* [b] *being rooted* [c] *and grounded in love,*

[a] See on John xiv. ver. 27.
[b] See on Matt. xiii. ver. 6.
[c] See on Matt. vii. ver. 25. clause 2.

VER. 18.

Ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι· ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος, καὶ μῆκος, καὶ βάθος, καὶ ὕψος·

May be able to comprehend with all saints what is *the breadth, and length, and depth, and height:*

VER. 19.

Γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

[a] *And to know the love of Christ,* [b] *which passeth knowledge,* [c] *that ye might be filled with all the fulness of God.*

[a] See on John xiii. ver. 1. clauses 4, 5.
[b] And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, Phil. iv. 7.
[c] See on John xiv. ver. 27.

VER. 20.

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,

[a] *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,*

[a] Now to him that is of power to stablish you according to my Gospel and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25.

VER. 21.

Αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. Ἀμήν.

[a] *Unto him* be *glory in the church* [b] *by Christ Jesus, throughout all ages, world without end. Amen.*

[a] See on Rom. xi. ver. 36. clause 2.
[b] See on John xiv. ver. 13. clause 2.

CHAP. IV.—VER. 1.

Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,

[a] *I therefore, the prisoner* * *of the Lord,*) [b] *beseech you that ye walk worthy of the vocation wherewith ye are called,*

* Or, *in the Lord.*

[a] See on chap. iii. ver. 1.
[b] That ye might walk worthy of the Lord unto all pleasing, Col. i. 10.

VER. 2.

Μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,

[a] *With all lowliness and meekness, with longsuffering, forbearing one another in love;*

[a] See on Gal. v. ver. 22, 23.

VER. 3.

Σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης.

[a] *Endeavouring to keep the unity of the Spirit in the bond of peace.*

[a] See on Mark ix. ver. 50. clause 3.

VER. 4.

Ἓν σῶμα καὶ ἓν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.

[a] *There is one body,* [b] *and one Spirit, even as ye are called in* [c] *one hope of your calling.*

[a] See on Rom. xii. ver. 5.
[b] For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit, 1 Cor. xii. 13.
[c] That, being justified by his grace, we should be made heirs, according to the hope of eternal life, Tit. iii. 7.

VER. 5.

Εἷς Κύριος, μία πίστις, ἓν βάπτισμα,

[a] *One Lord,* [b] *one faith,* [c] *one baptism.*

[a] See on Luke ii. ver. 11. clause 3.
[b] See on 2 Cor. xi. ver. 4.
[c] See on Matt. xxviii. ver. 19. clause 2.

VER. 6.

Εἷς Θεὸς καὶ Πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὑμῖν.

[a] *One God and Father of all, who is above all, and through all,* [b] *and in you all.*

[a] See on Matt. v. ver. 16. clause 3.
[b] See on John xiv. ver. 27.

VER. 7.

Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

[a] *But unto every one of us is given grace according to the measure of the gift of Christ.*

[a] See on Matt. xxv. ver. 14.

VER. 8.

Διὸ λέγει· Ἀναβὰς εἰς ὕψος, ᾐχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις.

[a] *Wherefore he saith,* [b] *When he ascended up on high, he led* * *captivity captive, and gave gifts unto men.*

* Or, *a multitude of captives.*

[a] Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them,* Psal. lxviii. 18.
[b] See on Mark xvi. ver. 19. clause 2.

VER. 9.

Τὸ δὲ, Ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς;

[a] *Now that he ascended, what is it but that he also descended first into the lower parts of the earth?*

[a] See on John iii. ver. 13.

VER. 10.

Ὁ καταβὰς, αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.

He that descended is the same also [a] *that ascended up far above all heavens,* [b] *that he might* * *fill all things.*)

* Or, *fulfil.*

[a] See on Mark xvi. ver. 19.

[b] See on Matt. xxviii. ver. 18.

VER. 11.

Καὶ αὐτὸς ἔδωκε, τοὺς μὲν, ἀποστόλους· τοὺς δὲ, προφήτας· τοὺς δὲ, εὐαγγελιστάς· τοὺς δὲ ποιμένας καὶ διδασκάλους·

[a] *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

[a] See on Matt. xxv. ver. 14. clause 2.

VER. 12.

Πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ·

For the perfecting of the saints, for the work of the ministry, for the edifying of [a] *the body of Christ:*

[a] See on Rom. xii. ver. 5. clause 1.

VER. 13.

Μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως, καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ·

[a] *Till we all come* * *in the unity of the faith, and of the knowledge of the Son of God,* [b] *unto a perfect man, unto the measure of the* † *stature of the fullness of Christ:*

* Or, *into.* † Or, *age.*

[a] See on John xvii. ver. 11. clause 6.

[b] Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28.

VER. 14.

Ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῇ διδασκαλίᾳ, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης·

[a] *That we* henceforth *be no more children, tossed to and fro,* [b] *and carried about with every wind of doctrine, by the sleight of men,* and *cunning craftiness, whereby they lie in wait to deceive;*

[a] For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who, by reason of use, have their senses exercised to discern both good and evil, Heb. v. 12—14.

[b] Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them, Rom. xvi. 17. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him; Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, Col. ii. 4—8. Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace, Heb. xiii. 9.

VER. 15.

Ἀληθεύοντες δὲ ἐν ἀγάπῃ, αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστός·

[a] *But* * *speaking the truth in love, may* [b] *grow up into him in all things,* [c] *which is the head,* even *Christ:*

* Or, *being sincere.*

[a] See on ver. 25.

[b] In whom all the building, fitly framed together, groweth unto an holy temple in the Lord, Eph. ii. 21.

[c] See on Rom. xii. ver. 5. clause 1.

VER. 16.

Ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

[a] *From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body* [b] *unto the edifying of itself in love.*

[a] See on John xvii. ver. 11. clause 6.
[b] See on Rom. xiv. ver. 19. clause 2.

VER. 17.

Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ, ἐν ματαιότητι τοῦ νοὸς αὐτῶν.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, [a] *in the vanity of their mind,*

[a] See on Acts xiv. ver. 15. clause 1.

VER. 18.

Ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν·

[a] *Having the understanding darkened,* [b] *being alienated from the life of God through the ignorance that is in them, because of the* * *blindness of their heart:*

* Or, *hardness.*

[a] See on Acts xiv. ver. 16.

[b] For to be carnally minded is death; but to be spiritually minded is life and peace: Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 6—8. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, Col. i. 21.

VER. 19.

Οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ, εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

[a] *Who being past feeling* [b] *have given themselves over unto lasciviousness, to work all uncleanness with greediness.*

[a] Speaking lies in hypocrisy; having their conscience seared with a hot iron, 1 Tim. iv. 2.
[b] See on Rom. i. ver. 24—26.

VER. 20.

Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν·

[a] *But ye have not so learned Christ;*

[a] It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, John vi. 45. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Rom. vi. 1, 2. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 14, 15. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 11—14. But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 1 John ii. 27.

VER. 21.

Εἴγε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ·

If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

VER. 22.

Ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης·

[a] *That ye put off concerning the former conversation,* [b] *the old man,* [c] *which is corrupt according to the deceitful lusts;*

[a] In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 11. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, iii. 8, 9.

[b] See on Rom. vi. ver. 6. clause 1.

[c] See on Rom. vii. ver. 11. clause 2.

VER. 23.

Ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν,

[a] *And be renewed* [b] *in the spirit of your mind;*

[a] And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God, Rom. xii. 2. And have put on the new *man*, which is renewed in knowledge after the image of him that created him, Col. iii. 10. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Tit. iii. 5.

[b] For to be carnally minded *is* death: but to be spiritually minded is life and peace, Rom. viii. 6.

VER. 24.

Καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

[a] *And that ye put on the new man,* [b] *which after God is created* [c] *in righteousness and* [*] *true holiness.*

[*] Or, *holiness of truth.*

[a] See on Rom. vi. ver. 4. clause 3.

[b] See on John i. ver. 13. clause 5.

[c] See on Rom. viii. ver. 29. clause 3.

VER. 25.

Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη.

[a] *Wherefore putting away lying,* [b] *speak every man truth with his neighbour:* [c] *for we are members one of another.*

[a] Ye shall not steal, neither deal falsely, neither lie one to another, Lev. xix. 11. Remove from me the way of lying; and grant me thy law graciously, Psal. cxix. 23. These six *things* doth the LORD hate: yea, seven *are* an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, Prov. vi. 16, 17. and xii. 22. And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongues to speak lies, *and* weary themselves to commit iniquity, Jer. ix. 3—5. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, John viii. 44. Lie not one to another, seeing that ye have put off the old man with his deeds, Col. iii. 9. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, Rev. xxi. 8.

[b] These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates, Zech. viii. 16.

[c] See on Rom. xii. ver. 5.

VER. 26.

Ὀργίζεσθε, καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν

[a] *Be ye angry, and sin not;* [b] *let not the sun go down upon your wrath:*

[a] See on Matt. v. ver. 22. clause 3.

[a] See on Matt. v. ver. 24. clause 1.

VER. 27.

Μήτε δίδοτε τόπον τῷ διαβόλῳ.

[a] *Neither give place to the devil.*

[a] Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, Eph. vi. 11. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, 16. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God, Acts v. 3, 4. Lest Satan should get an advantage of us: for we are not ignorant of his devices, 2 Cor. ii. 11. Submit yourselves therefore to God. Resist the devil, and he will flee from you, Jam. iv. 7. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world, 1 Pet. v. 8, 9.

VER. 28.

Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσὶν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.

[a] *Let him that stole* [b] *steal no more:* [c] *but rather let him labour, working with* his *hands the thing which is good,* [d] *that ye may have to* [e] *give to him that needeth.*

[e] Or, *distribute.*

[a] Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are justified in the ame of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 10, 11.

[b] See on Luke iii. ver. 13.

[c] I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive, Acts xx. 35. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing, 1 Thess. iv. 11, 12. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 11, 12.

[a] See on Matt. v. ver. 42. clause 1.

VER. 29.

Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω· ἀλλ' εἴτις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσι.

[a] *Let no corrupt communication proceed out of your mouth,* [b] *but that which is good to the* [e] *use of edifying,* [c] *that it may minister grace unto the hearers.*

[e] Or, *to edify profitably.*

[a] Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6. But the tongue can no man tame; *it is* an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be, Jam. iii. 8—10.

[b] See on Rom. xiv. ver. 19. clause 2.

[c] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16. Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation, 1 Pet. ii. 12.

VER. 30.

Καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ Ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

[a] *And grieve not the holy Spirit of God,* [b] *whereby ye are sealed* [c] *unto the day of redemption.*

[a] See on Acts vii. ver. 51.

[b] See on 2 Cor. i. ver. 22. clause 1.

[c] See on Rom. viii. ver. 23. clause 3.

VER. 31.

Πᾶσα πικρία, καὶ θυμὸς, καὶ ὀργὴ, καὶ κραυγὴ, καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ·

[a] *Let all bitterness,* [b] *and wrath, and anger, and clamour,* [c] *and evil speaking, be put away from you,* [d] *with all malice:*

[a] See on Rom. iii. ver. 14.

[b] See on Matt. v. ver. 22. clause 3.

[c] See on Rom. i. ver. 29. clause 2.

[d] Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, not bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD, Lev. xix. 17, 18. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Rom. i. 29. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth, 1 Cor. v. 8. Brethren, be not children in understanding: howbeit in malice be ye children; but in understanding be men, xiv. 20. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth, Col. iii. 8. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him, 1 John iii. 15.

VER. 32.

Γίνεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

[a] *And be ye kind one to another, tenderhearted,* [b] *forgiving one another, even as God for Christ's sake hath forgiven you.*

[a] See on Mark ix. ver. 50. clause 3.

[b] See on Matt. vi. ver. 12. clause 3.

CHAP. V.—VER. 1.

Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητὰ·

[a] *Be ye therefore followers of God, as dear children;*

[a] See chap. iv. ver. 32. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 44, 45. Be ye therefore perfect, even as your Father which is in heaven is perfect, 48. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil. Be ye therefore merciful, as your Father also is merciful, Luke vi. 35, 36. Beloved, if God so loved us, we ought also to love one another, 1 John iv. 11.

VER. 2.

Καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ, εἰς ὀσμὴν εὐωδίας.

[a] *And walk in love,* [b] *as Christ also hath loved us,* [c] *and hath given himself for us, an offering and a sacrifice to God* [d] *for a sweetsmelling savour.*

[a] See on Mark ix. ver. 50. clause 3.

[b] See on John xiii. ver. 1. clause 4.

[c] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

[d] And the LORD smelled a sweet savour: and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth: neither will I again smite any more every thing living, as I have done, Gen. viii. 21. But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD, Lev. i. 9. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish, 2 Cor. ii. 15.

VER. 3.

Πορνία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις·

[a] *But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;*

[a] See on Acts xv. ver. 20. clause 2.

VER. 4.

Καὶ αἰσχρότης, καὶ μωρολογία, ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία.

[a] *Neither filthiness, nor foolish talking, nor jesting,* [b] *which are not convenient:* [c] *but rather giving of thanks.*

[a] The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness, Prov. xv. 2. O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned, Matt. xii. 34—37.

[b] And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 28.

[c] Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, ver. 19, 20. Be careful for nothing; but in every thing by prayer, and supplication, with thanksgiving, let your requests be made known unto God, Phil. iv 6. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. In every thing give thanks; for this is the will of God in Christ Jesus concerning you, 1 Thess. v. 18. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name, Heb. xiii. 15.

VER. 5.

Τοῦτο γάρ ἐστε γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.

[a] *For this ye know, that no whoremonger, nor uncleun person,* [b] *nor covetous man, who is an idolater,* [c] *hath any inheritance in the kingdom of Christ and of God.*

[a] Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, 1 Cor. vi. 9, 10.

[b] Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. vi. 17.

[c] See on Matt. xxv. ver. 46. clause 1.

VER. 6.

Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

[a] *Let no man deceive you with vain words: for because of these things cometh the wrath of God upon* [b] *the children of* • *disobedience.*

• Or, *unbelief.*

[a] See on Rom. i. ver. 18. clauses 1, 2.

[b] See on Matt. xiii. ver. 38. clause 3.

VER. 7.

Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν.

[a] *Be not ye therefore partakers with them.*

[a] And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins, Numb. xvi. 26. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers, Psal. l. 18. Lay hands suddenly on no man,

neither be partaker of other men's sins: keep thyself pure, 1 Tim. v. 22.

VER. 8.

Ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε·

[a] *For ye were sometimes darkness, but now* are ye *light in the Lord*: [b] *walk as children of light:*

[a] See on Matt. iv. ver. 16. clause 1.
[b] See on Luke xvi. ver. 8.

VER. 9.

(Ὁ γὰρ καρπὸς τοῦ Πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ·)

[a] (*For the fruit of the Spirit* is [b] *in all goodness* [c] *and righteousness* [d] *and truth;*)

[a] See on Matt. vii. ver. 17. clause 1.
[b] See on Matt. v. ver. 42.
[c] See on Luke i. ver. 6. clause 1.
[d] See on chap. iv. ver. 25. clauses 1, 2.

VER. 10.

Δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ Κυρίῳ.

[a] *Proving what is* [b] *acceptable unto the Lord.*

[a] See on Rom. xii. ver. 2. clause 3.
[b] See on Rom. xii. ver. 1. clause 2.

VER. 11.

Καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε.

[a] *And have no fellowship with the* [b] *unfruitful works of darkness,* [c] *but rather reprove* them.

[a] Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, Psal. i. 1. Enter not into the path of the wicked, and go not in the way of evil *men*. Avoid it, pass not by it, turn from it, and pass away, Prov. iv. 14, 15. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them, Rom. xvi. 17. I wrote unto you in an epistle not to company with fornicators; Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat, 1 Cor. v. 9—11. But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils, x. 20, 21. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 14—18. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us, 2 Thess. iii. 6. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed, 14. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 5. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, Rev. xviii. 4.

[b] See on Rom. xiii. ver. 12. clause 2.
[c] See on Matt. xviii. ver. 15.

VER. 12.

Τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν, αἰσχρόν ἐστι καὶ λέγειν.

[a] *For it is a shame even to speak of those things which are done of them in secret.*

[a] See on Rom. i. ver. 24—27.

VER. 13.

Τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦται· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστί.

[a] *But all things that are* [*] *reproved are made manifest by the light: for whatsoever doth make manifest is light.*

[*] Or, *discovered.*

[a] See on John iii. ver. 20, and 21. clause 1.

VER. 14.

Διὸ λέγει· Ἔγειραι ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.

Wherefore, [*] *he saith,* [a] *Awake thou that sleepest,* [b] *and arise from the dead,* [c] *and Christ shall give thee light.*

[*] Or, *it.*

[a] Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee, Isa. lx. 1. See also on Matt. xxv. ver. 5. clause 2.

[b] See on John v. ver. 25.

[c] See on John i. ver. 4. clause 2.

VER. 15.

Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε· μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ·

[a] *See then that ye walk circumspectly,* [b] *not as fools, but as wise,*

[a] See on Col. iv. ver. 5. clause 1.

[b] See on Matt. x. ver. 16. clause 2.

VER. 16.

Ἐξαγοραζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραί εἰσι.

[a] *Redeeming the time, because the days are evil.*

[a] Walk in wisdom toward them that are without, redeeming the time, Col. iv. 5.

VER. 17.

Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ Κυρίου.

[a] *Wherefore be ye not unwise, but understanding what the will of the Lord is.*

[a] See on Matt. vii. ver. 21. clause 3.

VER. 18.

Καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι,

[a] *And be not drunk with wine, wherein is excess;* [b] *but be filled with the Spirit;*

[a] See on Luke xxi. ver. 34.

[b] See on Acts ii. ver. 4. clause 1.

VER. 19.

Λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς· ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ·

[a] *Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody* [b] *in your heart to the Lord;*

[a] See on Matt. xxvi. ver. 30. clause 1.

[b] See on Matt. xv. ver. 8. clause 2.

VER. 20.

Εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ πατρί·

[a] *Giving thanks always for all things unto God and the Father,* [b] *in the name of our Lord Jesus Christ;*

[a] See on ver. 4. clause 3.

[b] See on John xiv. ver. 13. clause 2.

VER. 21.

Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ.

[a] *Submitting yourselves one to another* [b] *in the fear of God.*

[a] See on Matt. xx. ver. 26. clause 1. and ver. 27.

[b] See on Acts ix. ver. 31. clause 1.

VER. 22.

Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ·

[a] *Wives, submit yourselves unto your own husbands,* [b] *as unto the Lord.*

[a] See on 1 Cor. xi. ver. 3. clause 2.

[b] And whatsoever ye do, do it heartily, as to the Lord, and not unto men, Col. iii. 23.

VER. 23.

Ὅτι ὁ ἀνήρ ἐστι κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας· καὶ αὐτός ἐστι σωτὴρ τοῦ σώματος.

[a] *For the husband is the head of the wife,* [b] *even as Christ is the head of the*

Church: [c] *and he is the saviour of the body.*

[a] See on 1 Cor. xi. ver. 3. clause 2.
[b] See on Matt. xxviii. ver. 18.
[c] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

VER. 24.

Ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.

[a] *Therefore, as the Church is subject unto Christ, so* let *the wives* be *to their own husbands in every thing.*

[a] See on ver. 23.

VER. 25.

Οἱ ἄνδρες ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς·

[a] *Husbands, love your wives,* [b] *even as Christ also loved the Church,* [c] *and gave himself for it;*

[a] Husbands, love your wives, and be not bitter against them, Col. iii. 19. See also on Matt. xix. ver. 5, 6.
[b] See on John xiii. ver. 1. clause 4.
[c] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

VER. 26.

ἵνα αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι·

[a] *That he might sanctify and cleanse it* [b] *with the washing of water* [c] *by the word,*

[a] See on 1 Cor. i. ver. 8. clause 2.
[b] See on Matt. iii. ver. 6. clause 1.
[c] See on John xvii. ver. 17. clause 2.

VER. 27.

ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον, τὴν ἐκκλησίαν μὴ ἔχουσαν σπίλον, ἢ ῥυτίδα, ἤ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος·

[a] *That he might present it to himself a glorious Church,* [b] *not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

[a] See on 2 Cor. xi. ver. 2. clause 3.
[b] Thou *art* all fair, my love; *there is* no spot in thee, Cant. iv. 7. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14.

VER. 28.

Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα· ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ·

[a] *So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.*

[a] See on Matt. xix. ver. 4—6.

VER. 29.

Οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Κύριος τὴν ἐκκλησίαν·

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

VER. 30.

Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.

[a] *For we are members of his body, of his flesh, and of his bones.*

[a] See on Rom. xii. ver. 5.

VER. 31.

Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

[a] *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.*

[a] See on Matt. xix. ver. 5.

VER. 32.

Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν.

This is a great mystery: [a] *but I speak concerning Christ and the Church.*

[a] See on John iii. ver. 29.

VER. 33.

Πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

[a] *Nevertheless, let every one of you in particular so love his wife even as himself;* [b] *and the wife* see *that she reverence* her *husband.*

[a] See on Matt. xix. ver. 4—6.

[b] See on 1 Cor. xi. ver. 3. clause 2.

CHAP. VI.—VER. 1.

Τὰ τέκνα ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον.

[a] *Children, obey your parents in the Lord: for this is right.*

[a] Children, obey your parents in all things: for this is well pleasing unto the Lord, Col. iii. 20

VER. 2.

Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· (ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ·)

[a] *Honour thy father and mother; which is the first commandment with promise;*

[c] See on Matt. xv. ver. 4.

VER. 3.

Ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

That it may be well with thee, and thou mayest live long on the earth.

VER. 4.

Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.

[a] *And, ye fathers, provoke not your children to wrath:* [b] *but bring them up in the nurture and admonition of the Lord.*

[a] Fathers, provoke not your children *to anger*, lest they be discouraged, Col. iii. 21.

[b] For I know him, that he will command his children and his houshold after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him, Gen. xviii. 19. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons, Deut. iv. 9. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, vi. 6, 7. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD, Josh. xxiv. 15. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever, 1 Chron. xxviii. 9. Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only *beloved* in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live, Prov. iv. 1—4. Train up a child in the way he should go: and when he is old, he will not depart from it, xxii. 6. Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die, xxiii. 13. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus, iii. 15.

VER. 5.

Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ·

[a] *Servants, be obedient to them that are* your *masters* [b] *according to the flesh, with fear and trembling,* [c] *in singleness of your heart, as unto Christ:*

[a] See on Matt. viii. ver. 9. clause 2.

[b] Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord? Philem. 16.

[c] See on Matt. vi. ver. 22. clause 2.

VER. 6.

Μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρω-

ἀνθρωποις, ἀλλ' ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς,

Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

VER. 7.

Μετ' εὐνοίας δουλεύοντες τῷ Κυρίῳ, καὶ οὐκ ἀνθρώποις·

With good will doing service, [a] *as to the Lord, and not to men:*

[c] See on chap. v. ver. 22. clause 2.

VER. 8.

Εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθὸν τοῦτο κομιεῖται παρὰ τοῦ Κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος.

[a] *Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether* he be *bond or free.*

[a] See on Matt. xvi. ver. 27. clause 3.

VER. 9.

Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλὴν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωπολημψία οὐκ ἔστι παρ' αὐτῷ.

[a] *And, ye masters, do the same things unto them,* [*] *forbearing threatening:* [b] *knowing that* [†] *your Master also is in heaven;* [c] *neither is there respect of persons with him.*

[*] Or, *moderating.*

[†] Some read, *both your and their.*

[a] Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets, Matt. vii. 12. Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven, Col. iv. 1.

[b] See on Matt. xxiii. ver. 8. clause 2.

[c] See on Rom. ii. ver. 11.

VER. 10.

Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

Finally, my brethren, [a] *be strong in the Lord, and in the power of his might.*

[a] See on 2 Cor. xii. ver. 9. clause 2.

VER. 11.

Ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου·

[a] *Put on the whole armour of God,* [b] *that ye may be able to stand against the wiles of the devil.*

[a] See on Rom. xiii. ver. 12. clause 3.

[b] See on chap. iv. ver. 27.

VER. 12.

Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

[a] *For we wrestle not against* [*] *flesh and blood,* [b] *but against principalities, against powers,* [c] *against the rulers of the darkness of this world, against* [†] *spiritual wickedness* [‡] *in high* places.

[*] Gr. *blood and flesh.*

[†] Or, *wicked spirits.*

[‡] Or, *heavenly.*

[a] See on 1 Cor. xvi. ver. 13. clause 3.

[b] See on Rom. viii. ver. 38. clause 2.

[c] See on John xii. ver. 31. clause 2.

VER. 13.

Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι, στῆναι.

[a] *Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day,* [b] *and having* [*] *done all, to stand.*

[*] Or, *overcome.*

[a] See on Rom. xiii. ver. 12. clause 3.

[b] Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, Luke xxi. 36. For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 17.

VER. 14.

Στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,

[a] *Stand therefore, having your loins girt about with truth,* [b] *and having on the breastplate of righteousness;*

[a] See on Luke xii. ver. 35. clause 1.

[b] For he put on righteousness as a

breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke, Isa. lix. 17. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 8.

VER. 15.

Καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης·

[a] *And your feet shod with the preparation of* [b] *the Gospel of peace;*

[a] How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman, Cant. vii. 1. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet, Luke xv. 22.

[b] And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, Be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 18—21.

VER. 16.

Ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι·

[a] *Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

[a] For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith, 1 John v. 4.

VER. 17.

Καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ·

[a] *And take the helmet of salvation,* [b] *and the sword of the Spirit, which is the word of God:*

[a] For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak, Isa. lix. 17. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 8.

[b] For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, Heb. iv. 12. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength, Rev. i. 16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth, ii. 16.

VER. 18.

Διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων,

[a] *Praying always with all prayer and supplication* [b] *in the Spirit,* [c] *and watching thereunto* [d] *with all perseverance* [e] *and supplication for all saints;*

[a] See on Luke xviii. ver. 1.

[b] Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God, Rom. viii. 26, 27. Praying in the Holy Ghost, Jude 20.

[c] See on Matt. xxiv. ver. 42. clause 1.

[d] See on Matt. xx. ver. 31. clause 2.

[e] (Always in every prayer of mine for you all making request with joy,) Phil. i. 4. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual

fervent prayer of a righteous man availeth much, Jam. v. 6.

VER. 19.

Καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παῤῥησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,

[a] *And for me, that utterance may be given unto me,* [b] *that I may open my mouth boldly,* [c] *to make known the mystery of the Gospel,*

[a] See on Rom. xv. ver. 30.
[b] See on Acts iv. ver. 29. clause 2.
[c] See on Matt. xiii. ver. 11. clause 2.

VER. 20.

Ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παῤῥησιάσωμαι, ὡς δεῖ με λαλῆσαι.

[a] *For which I am an ambassador* [b] *in* * *bonds: that* † *therein* [c] *I may speak boldly, as I ought to speak.*

* Or, *a chain.* † Or, *thereof.*

[a] See on 2 Cor. v. ver. 20. clause 1.
[b] See on chap. iii. ver. 1.
[c] See on Acts iv. ver. 29. clause 2.

VER. 21.

Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς, καὶ πιστὸς διάκονος ἐν Κυρίῳ,

[a] *But that ye also may know my affairs,* and *how I do, Tychicus, a beloved brother* [b] *and faithful minister in the Lord, shall make known to you all things:*

[a] See on Acts xx. ver. 4. clause 3.
[b] See on Matt. xxiv. ver. 45. clause 1.

VER. 22.

Ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

[a] *Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.*

[a] All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord; Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts, Col. iv. 7. 8.

VER. 23.

Εἰρήνη τοῖς ἀδελφοῖς, καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Peace* be *to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 24.

Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ. Ἀμήν.

Grace be *with all them* [a] *that love our Lord Jesus Christ* * *in* [b] *sincerity. Amen.*

* Or, *with incorruption.*

[a] See on Matt. x. ver. 37. clause 1.
[b] See on Matt. xxii. ver 37.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ.

Written from Rome unto the Ephesians by Tychicus.

END OF THE EPISTLE TO THE EPHESIANS.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

[Written from Rome, A. D. 61.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ καὶ Τιμόθεος δοῦλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ, τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις·

[a] *Paul and* [b] *Timotheus,* [c] *the servants of Jesus Christ,* [d] *to all the saints in Christ Jesus which are* [e] *at Philippi, with* [f] *the bishops* [g] *and deacons:*

[a] See on Rom. i. ver. 1. clause 1.
[b] See on 1 Cor. xvi. ver. 10.
[c] See on Rom. i. ver. 1. clause 2.
[d] See on Rom. i. ver. 7. clause 1.
[e] And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony. And we were in that city abiding certain days, Acts xvi. 12.
[f] See on Acts xi. ver. 30.
[g] Likewise *must* the deacons *be* grave, not double tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless. Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus, 1 Tim. iii. 8—13. See also Acts vi. ver. 1—6.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Grace* be *unto you, and peace, from God our Father, and from the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν,

[a] *I thank my God* [b] *upon every* * *remembrance of you,*

* Or, *mention.*

[a] See on Rom. i. ver. 9. clause 5.
[b] See on Rom. i. ver. 9. clause 4.

VER. 4.

Πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος

Always in every prayer of mine for you all making request with joy.

VER. 5.

Ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν,

[a] *For your fellowship in the Gospel from the first day until now;*

[a] See on John vi. ver. 26.

VER. 6.

Πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν, ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ,

[a] *Being confident of this very thing, that he which hath begun a good work in you* [b] *will* * *perform* it *until* [c] *the day of Jesus Christ.*

* Or, *finish it.*

[a] See on Matt. xvi. ver. 17. clause 3.
[b] See on John x. ver. 28. clauses 2, 3.
[c] See on 1 Cor. i. ver. 8. clause 3.

VER. 7.

Καθώς ἐστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου, καὶ τῇ ἀπολογίᾳ, καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

Even as it is meet for me to think this of you all, [a] *because* * *I have you in my heart; inasmuch as both in my bonds, and in* [b] *the defence and confirmation of the Gospel, ye all are* † *partakers of my grace.*

* Or, *you have me in your heart.*

† Or, *partakers with me of grace.*

[a] See on 2 Cor. iii. ver. 2. clause 2.

[b] Knowing that I am set for the defence of the Gospel, ver. 17. Notwithstanding, ye have well done that ye did communicate with my affliction, iv. 14.

VER. 8.

Μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ.

[a] *For God is my record,* [b] *how greatly I long after you all in the bowels of Jesus Christ.*

[a] See on Rom. i. ver. 9. clause 1.

[b] My little children, of whom I travail in birth again until Christ be formed in you, Gal. iv. 19. For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh, Col. ii. 1.

VER. 9.

Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει·

[a] *And this I pray,* [b] *that your love may abound yet more and more in knowledge and* in *all* * *judgment;*

* Or, *sense.*

[a] See on Rom. i. ver. 9. clause 5.

[b] And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you, 1 Thess. iii. 12.

VER. 10.

Εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ.

[a] *That ye may* * *approve things* [b] *that are excellent;* [c] *that ye may be sincere* [d] *and without offence till the day of Christ;*

* Or, *try things that differ.*

[a] See on Rom. xii. ver. 2. clause 3.

[b] And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law, Rom. ii. 18.

[c] See on 1 Cor. v. ver. 8. clause 2.

[d] See on 1 Cor. i. ver. 8.

VER. 11.

Πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.

[a] *Being filled with the fruits of righteousness,* [b] *which are by Jesus Christ, unto the glory and praise of God.*

[a] See on Matt. vii. ver. 17. clause 1.

[b] See on John xv. ver. 8.

VER. 12.

Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοὶ, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν,

But I would ye should understand, brethren, that [a] *the things* which happened *unto me* [b] *have fallen out rather unto the furtherance of the Gospel;*

[a] See Acts xxi. ver. 26—xxviii.

[b] Wherein I suffer trouble, as an evil-doer, *even* unto bonds; but the word of God is not bound, 2 Tim. ii. 9.

VER. 13.

Ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ, καὶ τοῖς λοιποῖς πᾶσι·

So that my bonds * *in Christ are manifest in all the* † *palace, and* ‡ *in all other places;*

* Or, *for Christ.*

† Or, *Cæsar's court.*

‡ Or, *to all others.*

VER. 14.

Καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

And many of the brethren in the Lord, waxing confident by my bonds, [a] *are much more bold to speak the word without fear.*

[a] See on Acts iv. ver. 29. clause 2.

VER. 15.

Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν.

Some indeed preach Christ even of envy and strife; and some also of good will:

VER. 16.

Οἱ μὲν ἐξ ἐριθείας, τὸν Χριστὸν καταγγέλλουσιν οὐχ ἁγνῶς, οἰόμενοι θλῖψιν ἐπιφέρειν τοῖς δεσμοῖς μου·

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

VER. 17.

Οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι.

But the other of love, [a] knowing that I am set for the defence of the Gospel.

[a] See on Acts ix. ver. 15.

VER. 18.

Τί γάρ; πλὴν παντὶ τρόπῳ, εἴτε προφάσει, εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.

What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

VER. 19.

Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ.

[a] For I know that this shall turn to my salvation [b] through your prayer, and the supply [c] of the Spirit of Jesus Christ.

[a] And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose, Rom. viii. 28. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory, 2 Cor. iv. 17. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love: in whom though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, *even* the salvation of *your* souls, 1 Pet. i. 7—9.

[b] See on Rom. xv. ver. 30.

[c] See on John vii. ver. 39. clause 1.

VER. 20.

Κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παῤῥησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς, εἴτε διὰ θανάτου·

According to my earnest expectation and my hope, [a] that in nothing I shall be ashamed, [b] but that with all boldness, as always, so now also [c] Christ shall be magnified in my body [d] whether it be by life or by death.

[a] See on Rom. v. ver. 5. clause 1.

[b] See on Acts iv. ver. 29. clause 2.

[c] See on Rom. vi. ver. 13. clause 2.

[d] See on Acts xx. ver. 24. clause 1.

VER. 21.

Ἐμοὶ γὰρ τὸ ζῆν, Χριστὸς· καὶ τὸ ἀποθανεῖν, κέρδος

[a] For to me to live is Christ, [b] and to die is gain.

[a] For all seek their own, not the things which are Jesus Christ's, Phil. ii. 21. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, Gal. vi. 14. When Christ, who is our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4.

[b] See on Matt. xix. ver. 16. clause 3. and Luke xxiii. ver. 43. clause 2.

VER. 22.

Εἰ δὲ τὸ ζῆν ἐν σαρκὶ, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἱρήσομαι οὐ γνωρίζω.

But if I live in the flesh, [a] this is the fruit of my labour: yet what I shall choose I wot not.

[a] See on ver. 24.

VER. 23.

Συνέχομαι γὰρ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι· πολλῷ μᾶλλον κρεῖσσον·

[a] For I am in a strait betwixt two, having a desire to depart, [b] and to be with Christ; which is far better:

[a] For in this we groan, earnestly

desiring to be clothed upon with our house which is from heaven, 2 Cor. v. 2.

[b] See on Luke xxiii. ver. 43. clause 2.

VER. 24.

Τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ, ἀναγκαιότερον δι' ὑμᾶς.

[a] *Nevertheless to abide in the flesh* is *more needful for you.*

[a] Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I *am* pure from the blood of all *men.* For I have not shunned to declare unto you all the counsel of God, Acts xx. 24—27. See also verses 22. 25, 26.

VER. 25.

Καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως·

And having this confidence, I know that I shall abide and continue with you all, [a] *for your furtherance and joy of faith;*

[a] Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand, 2 Cor. i. 24.

VER. 26.

Ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

[a] *That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.*

[a] As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus, 2 Cor. i. 14.

VER. 27.

Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου·

[a] *Only let your conversation be as it becometh* [b] *the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs,* [c] *that ye stand fast in one spirit, with one mind* [d] *striving together for the faith of the Gospel;*

[a] See on Eph. iv. ver. 29.

[b] See on Rom. i. ver. 1. clause 5.

[c] See on Rom. i. ver. 16. clause 1.

[d] Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints, Jude 3.

VER. 28.

Καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις αὐτοῖς μέν ἐστιν ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ.

[a] *And in nothing terrified by your adversaries:* [b] *which is to them an evident token of perdition,* [c] *but to you of salvation, and that of God.*

[a] See on Matt. x. ver. 28. clause 1.

[b] So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you, 2 Thess. i. 5, 6. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye:* for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 1 Pet. iv. 12—14.

[c] See on Matt. v. ver. 10. and ver. 12. clause 1.

VER. 29.

Ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν

[a] *For unto you it is given in the behalf of Christ, not only to believe on him,* [b] *but also to suffer for his sake:*

[a] See on Matt. xvi. ver. 17. clause 3.
[b] See on John xvi. ver. 33. clause 2.

VER. 30.

Τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἴδετε ἐν ἐμοὶ, καὶ νῦν ἀκούετε ἐν ἐμοί.

[a] *Having the same conflict which ye saw in me,* [b] and *now hear* to be *in me.*

[a] And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place, unto the rulers. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them,* And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks, Acts xvi. 19—24. See also on 2 Cor. i. ver. 5. clause 1.
[b] See ver. 13.

CHAP. II.—VER. 1.

Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοὶ,

If there be *therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,*

VER. 2.

Πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες.

[a] *Fulfil ye my joy, that ye be likeminded, having the same love,* being *of one accord, of one mind.*

[a] See on Rom. xii. ver. 16. clause 1.

VER. 3.

Μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν.

[a] Let *nothing* be done *through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

[a] See on Rom. xii. ver. 3. clause 2.

VER. 4.

Μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος.

[a] *Look not every man on his own things, but every man also on the things of others.*

[a] See on Rom. xv. ver. 1.

VER. 5.

Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

[a] *Let this mind be in you, which was also in Christ Jesus:*

[a] See on Matt. xxiii. ver. 12.

VER. 6.

Ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ,

[a] *Who, being in the form of God,* [b] *thought it not robbery to be equal with God:*

[a] Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou *then,* Shew us the Father? John xiv. 8, 9. Christ, who is the image of God, 2 Cor. iv. 4. His dear Son; In whom we have redemption through his blood, *even* the forgiveness of sins; Who is the image of the invisible God, Col. i. 13—15. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high, Heb. i. 2, 3.
[b] Jesus answered them, My Father worketh hitherto, and I work. Therefore, the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself

equal with God, John v. 17, 18. As the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him, 21—23. For as the Father hath life in himself, so hath he given to the Son to have life in himself, 26. See also on John v. ver. 19. clause 2.

VER. 7.

Ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος·

[a] *But made himself of no reputation,* [b] *and took upon him the form of a servant,* [c] *and was made in the* * *likeness of men:*

* Or, *habit.*

[a] See on Matt. viii. ver. 20.

[b] See on Matt. xii. ver. 18. clause 1. and xx. ver. 28. clause 2.

[c] See on John i. ver. 14. claues 1.

VER. 8.

Καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος, μέχρι θανάτου, θανάτου δὲ σταυροῦ.

[a] *And being found in fashion as a man, he humbled himself, and became obedient unto death,* [b] *even the death of the cross.*

[a] See on John iv. ver. 34.

[b] See on Matt. xxvii. ver. 35. clause 1.

VER. 9.

Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα·

[a] *Wherefore God also hath highly exalted him, and given him a name which is above every name:*

[a] See on Matt. xxviii. ver. 18.

VER. 10.

Ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων·

[a] *That at the name of Jesus every knee should bow, of* things *in heaven, and* things *in earth, and* things *under the earth;*

[a] See on Rom. xiv. ver. 11.

VER. 11.

Καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρός.

[a] *And* that *every tongue should confess* [b] *that Jesus Christ is Lord,* [c] *to the glory of God the Father.*

[a] See on Matt. x. ver. 32. clause 1.

[b] See on Luke ii. ver. 11. clause 3.

[c] See on John v. ver. 23. and xiii. ver. 31. clause 2.

VER. 12.

Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε·

Wherefore, [a] *my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence,* [b] *work out your own salvation* [c] *with fear and trembling.*

[a] See on 1 Cor. iv. ver. 14. clause 2.

[b] See on Matt. xi. ver. 12.

[c] See on Acts ix. ver. 31. clause 1.

VER. 13.

Ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν, ὑπὲρ τῆς εὐδοκίας.

[a] *For it is God which worketh in you,* [b] *both to will and to do* [c] *of* his *good pleasure.*

[a] Also in Judah, the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD, 2 Chron. xxx. 12. The preparations of the heart in man, and the answer of the tongue, *is* from the LORD, Prov. xvi. 1. LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us, Isa. xxvi. 12. After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them, xxxii. 39. John answered and said, A man can receive nothing, except it be given him from heaven, John iii. 27. No man can come to

me, except the Father which hath sent me draw him: and I will raise him up at the last day, vi. 44. and 65. And as many as were ordained to eternal life, believed, Acts xiii. 48. Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency *is* of God, 2 Cor. iii. 5. By grace are ye saved through faith; and that not of yourselves: *it is* the gift of God, Eph. ii. 8. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen, Heb. xiii. 20, 21. Do not err, my beloved brethren. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. ii. 16—18.

[b] See on John vi. ver. 45. clause 1.
[c] See on Rom. ix. ver. 16.

VER. 14.

Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν·

[a] *Do all things without murmurings and disputings:*

[a] See on Rom. xii. ver. 18.

VER. 15.

ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης· ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ·

[a] *That ye may be blameless and* *harmless, [b] *the sons of God, without rebuke, in the midst of a crooked and perverse nation, [c] among whom* † *ye shine as lights in the world;*

* Or, *sincere.* † Or, *shine ye.*

[a] See on 1 Cor. i. ver. 8. clause 1.
[b] See on Matt. v. ver. 9. clause 3.
[c] See on Matt. v. ver. 14—16.

VER. 16.

λόγον ζωῆς ἐπέχοντες· εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα.

[a] *Holding forth* [b] *the word of life;* [c] *that I may rejoice* [d] *in the day of Christ,* [e] *that I have not run in vain, neither laboured in vain.*

[a] See on ver. 15. clause 3.
[b] See on Rom. i. ver. 16. clause 3.
[c] See on 2 Cor. i. ver. 14.
[d] See on 1 Cor. i. ver. 8. clause 3.
[e] Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and my work with my God, Isa. xlix. 4. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles; but privately to them which were of reputation, lest by any means I should run, or had run, in vain, Gal. ii. 2. I am afraid of you, lest I have bestowed upon you labour in vain, iv. 11. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain, 1 Thess. iii. 5.

VER. 17.

Ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν.

[a] *Yea, and if I be* * *offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.*

* Gr. *poured forth.*

[a] For I am now ready to be offered, and the time of my departure is at hand, 2 Tim. iv. 6. See also on Acts xx. ver. 24. clauses 1, 2.

VER. 18.

Τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε, καὶ συγχαίρετέ μοι.

For the same cause also do ye joy, and rejoice with me.

VER. 19.

Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν.

[a] *But I trust in the Lord Jesus to send* [a] *Timotheus shortly unto you, that I also may be of good comfort when I know your state.*

* Or, *moreover.*

[a] See on 1 Cor. xvi. ver. 10.

VER. 20.

Οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει.

For I have no man [a] *like-minded, who will naturally care for your state.*

[a] Or, *so dear unto me.*

VER. 21.

Οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ Ἰησοῦ.

[a] *For all seek their own, not the things which are Jesus Christ's.*

[a] See on Rom. xv. ver. 1.

VER. 22.

Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.

But ye know the proof of him, [a] *that, as a son with the father, he hath served with me in the Gospel.*

[a] See Acts xvi. ver. 3—12.

VER. 23.

Τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω τὰ περὶ ἐμὲ, ἐξαυτῆς.

Him therefore I hope to send presently, [a] *so soon as I shall see how it will go with me.*

[a] So that my bonds in Christ are manifest in all the palace, Phil. i. 13.

VER. 24.

Πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

But I trust in the Lord, that I also myself shall come shortly.

VER. 25.

Ἀναγκαῖον δὲ ἡγησάμην, Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς.

Yet I supposed it necessary to send to you [a] *Epaphroditus, my brother, and companion in labour,* [b] *and fellow-soldier,* [c] *but your messenger, and he that ministered to my wants.*

[a] Having received of Epaphroditus the things which were sent from you, Phil. iv. 18.

[b] Thou therefore endure hardness, as a good soldier of Jesus Christ, 2 Tim. ii. 3. And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house, Philem. 2.

[c] See on clause 1.

VER. 26.

Ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησε.

For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

VER. 27.

Καὶ γὰρ ἠσθένησε παραπλήσιον θανάτῳ· ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν· οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ.

For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

VER. 28.

Σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν, χαρῆτε, κἀγὼ ἀλυπότερος ὦ.

I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.

VER. 29.

Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε·

[a] *Receive him therefore in the Lord with all gladness; and* [b] *hold such in reputation:*

[b] Or, *honour such.*

[a] See on Rom. xiv. ver. 1. clause 2.

VER. 30.

Ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἤγγισε, παραβουλευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας.

Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAP. III.—VER. 1.

Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. Τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές.

Finally, my brethren, [a] *rejoice in the Lord. To write the same things to you,*

to me indeed is not grievous, but for you it is safe.

[a] See on Rom. v. ver. 11. clause 1.

VER. 2.

Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.

[a] *Beware of dogs,* [b] *beware of evil workers,* [c] *beware of the concision.*

[a] See on Matt. iii. ver. 7. clause 2.
[b] See on 2 Cor. xi. ver. 13.
[c] See on Rom. ii. ver. 28.

VER. 3.

Ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι Θεοῦ λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες.

[a] *For we are the circumcision,* [b] *which worship God in the spirit,* [c] *and rejoice in Christ Jesus,* [d] *and have no confidence in the flesh.*

[a] See on Rom. ii. ver. 29.
[b] See on John iv. ver. 23.
[c] See on Rom. v. ver. 11. clause 1.
[d] See ver. 4—7.

VER. 4.

Καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·

[a] *Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:*

[a] Seeing that many glory after the flesh, I will glory also, 2 Cor. xi. 18.

VER. 5.

Περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,

[a] *Circumcised the eighth day,* [b] *of the stock of Israel,* [c] *of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law,* [d] *a Pharisee;*

[a] See on Luke i. ver. 59.
[b] See on Acts xxii. ver. 3.
[c] For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin, Rom. xi. 1.
[d] See on Matt. v. ver. 20. clause 1.

VER. 6.

Κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος·

[a] *Concerning zeal, persecuting the Church;* [b] *touching the righteousness which is in the law, blameless.*

[a] See on Acts viii. ver. 3.
[b] See on Matt. xxiii. ver. 25. clause 1.

VER. 7.

Ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν.

[a] *But what things were gain to me, those I counted loss for Christ.*

[a] See ver. 8, 9.

VER. 8.

Ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω,

Yea doubtless, [a] *and I count all things* but *loss for the excellency of the knowledge of* [b] *Christ Jesus my Lord:* [c] *for whom I have suffered the loss of all things, and do count them* but *dung, that I may win Christ,*

[a] See on Acts xx. ver. 24. clause 1.
[b] See on Luke ii. ver. 11. clause 3.
[c] See on 2 Cor. xi. ver. 23—26.

VER. 9.

Καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,

[a] *And be found in him,* [b] *not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

[a] See on John xiv, ver. 18.
[b] See on Rom. i. ver. 17. claus 1.

VER. 10.

Τοῦ γνῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφούμενος τῷ Θανάτῳ αὐτοῦ·

That I may know him, [a] *and the power of his resurrection,* [b] *and the fellowship of his sufferings, being made conformable unto his death;*

[a] See on Rom. vi. ver. 4. clause 3.
[b] See on Matt. v. ver. 10. clause 1.

VER. 11.

Εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν νεκρῶν.

[a] *If by any means I might attain unto the resurrection of the dead.*

[a] See on Matt. xxii. ver. 30. clause 1.

VER. 12.

Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ.

Not as though I had already attained, either were already perfect: [a] *but I follow after, if that I may apprehend that* [b] *for which also I am apprehended of Christ Jesus.*

[a] See on Matt. xi. ver. 12.

[b] See on Rom. viii. ver. 29. clause 2.

VER. 13.

Ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι,

Brethren, I count not myself to have apprehended: [a] *but* this *one thing* I do, *forgetting those things which are behind, and reaching forth unto those things which are before,*

[a] See on Luke x. ver. 42. clause 1.

VER. 14.

Ἓν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.

[a] *I press toward the mark,* [b] *for the prize of the high calling of God in Christ Jesus.*

[a] See on 1 Cor. ix. ver. 24.

[b] For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called, Rom. viii. 29, 30. That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 12. Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 14. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*, 1 Pet. v. 10. According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue, 2 Pet. i. 3.

VER. 15.

Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει.

Let us therefore, [a] *as many as be perfect, be thus minded:* [b] *and if in any thing ye be otherwise minded, God shall reveal even this unto you.*

[a] See on 1 Cor. i. ver. 8. clause 2.

[b] See on John vii. ver 17.

VER. 16.

Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.

Nevertheless, [a] *whereto we have already attained, let us walk by the same rule,* [b] *let us mind the same thing.*

[a] As ye have therefore received Christ Jesus the Lord, *so* walk ye in him, Col. ii. 6.

[b] See on John viii. ver. 31.

VER. 17.

Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς.

Brethren, [a] *be followers together of me, and mark them which walk so as ye have us for an ensample.*

[a] See on 1 Cor. iv. ver. 16.

VER. 18.

Πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ·

[a] *(For many walk, of whom I have told you often, and now tell you* [b] *even weeping,* that they are *the enemies of the cross of Christ:*

[a] See on 2 Cor. ii. ver. 17.

[b] See on Rom. ix. ver. 2.

VER. 19.

Ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.

[a] *Whose end* is *destruction,* [b] *whose god* is their *belly,* [c] *and* whose *glory* is *in their shame,* [d] *who mind earthly things.)*

[a] See on Matt. iii. ver. 12. clause 5.

[b] See on Matt. xxiv. ver. 49. clause 2.

[c] Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually, Psal.

lii. 1. Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered; the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory, Hab. ii. 15, 16. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 13.

VER. 20.

Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστὸν·

[a] *For our conversation is in heaven*; [b] *from whence also we look for the* [c] *Saviour*, [d] *the Lord Jesus Christ*:

[a] See on Matt. vi. ver. 21.
[b] See on 1 Thess. i. ver. 10. clause 1.
[c] See on Matt. i. ver. 21. clause 3.
[d] See on Luke ii. ver. 11. clause 3.

VER. 21.

Ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

[a] *Who shall change our vile body, that it may be fashioned like unto his glorious body*, [b] *according to the working whereby he is able even to subdue all things unto himself.*

[a] See on 1 Cor. xv. ver. 42. clause 3.
[b] See on Matt. xxii. ver. 44. clause 3.

CHAP. IV.—VER. 1.

Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί.

Therefore, my brethren, dearly beloved and longed for, [a] *my joy and crown,* [b] *so stand fast in the Lord, my dearly beloved.*

[a] See on 2 Cor. i. ver. 14.
[b] See on John viii. ver. 31.

VER. 2.

Εὐοδίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ.

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

VER. 3.

Καὶ ἐρωτῶ καί σε, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

And I entreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, [a] *whose names are in the book of life.*

[a] See on Luke x. ver. 20. clause 2.

VER. 4.

Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.

[a] *Rejoice in the Lord alway*: and *again I say, Rejoice.*

[a] See on Rom. v. ver. 11. clause 1.

VER. 5.

Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις· ὁ Κύριος ἐγγύς.

[a] *Let your moderation be known unto all men.* [b] *The Lord is at hand.*

[a] See on Matt. vi. ver. 25. clause 2.
[b] See on Matt. xxiv. ver. 44.

VER. 6.

Μηδὲν μεριμνᾶτε· ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν Θεόν.

[a] *Be careful for nothing*; [b] *but in every thing by prayer and supplication,* [c] *with thanksgiving, let your requests be made known unto God.*

[a] See on Matt. vi. ver. 25—33.
[b] See on Matt. vii. ver. 7. clauses 1, 2.
[c] See on 2 Cor. i. ver. 11. clause 2.

VER. 7.

Καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

[a] *And the peace of God,* [b] *which passeth all understanding,* [c] *shall keep your hearts and minds through Christ Jesus.*

[a] See on Rom. i. ver. 7. clause 5.
[b] And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, Eph. iii. 19.

[c] Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 5. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called, Jude 1.

VER. 8.

Τὸ λοιπὸν, ἀδελφοὶ, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ καὶ εἴ ἔπαινος, ταῦτα λογίζεσθε·

Finally, brethren, [a] *whatsoever things are true,* [b] *whatsoever things* are [*] *honest, whatsoever things* are *just,* [c] *whatsoever things* are *pure, whatsoever things* are *lovely, whatsoever things* are *of good report; if* there be *any virtue, and if* there be *any praise,* [d] *think on these things.*

[*] Or, *venerable.*

[a] See on Eph. iv. ver. 25. clauses 1, 2.

[b] See on Rom. xii. ver. 17. clause 2.

[c] Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world, Jam. i. 27. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 3.

[d] Prove all things; hold fast that which is good. Abstain from all appearance of evil, 1 Thess. v. 21, 22.

VER. 9.

[a] Ἃ καὶ ἐμάθετε, καὶ παρελάβετε, καὶ ἠκούσατε, καὶ εἴδετε ἐν ἐμοὶ, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

[a] *Those things, which ye have both learned, and received, and heard, and seen in me, do: and* [b] *the God of peace* [c] *shall be with you.*

[a] See on 1 Cor. iv. ver. 16.

[b] See on Rom. xv. ver. 33.

[c] See on Matt. xxviii. ver. 20. clause 2.

VER. 10.

Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ.

But I rejoiced in the Lord greatly, [a] *that now at the last your care of me* [*] *hath flourished again; wherein ye were also careful, but ye lacked opportunity.*

[*] Or, *is revived.*

[a] See ver. 18.

VER. 11.

Οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμὶ, αὐτάρκης εἶναι.

[a] *Not that I speak in respect of want: for I have learned, in whatsoever state I am,* therewith *to be content.*

[a] See on Luke iii. ver. 14. clause 2.

VER. 12.

Οἶδα δὲ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι.

[a] *I know both how to be abased, and I know how to abound: every where, and in all things,* [b] *I am instructed both to be full and to be hungry, both to abound and to suffer need.*

[a] See on 1 Cor. iv. ver. 9—13.

[b] See ver. 11.

VER. 13.

Πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ.

[a] *I can do all things through Christ which strengtheneth me.*

[a] See on 2 Cor. xii. ver. 9. clauses 1, 2.

VER. 14.

Πλὴν καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει.

Notwithstanding ye have well done that ye did communicate with my affliction.

VER. 15.

Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι·

[a] *Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.*

[a] See Acts xvi. ver. 10—12.

VER. 16.

Ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μοι ἐπέμψατε.

[a] *For even in Thessalonica ye sent once and again unto my necessity.*

[a] For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God, 1 Thess. ii. 9.

VER. 17.

Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

[a] *Not because I desire a gift:* [b] *but I desire fruit that may abound to your account.*

[a] See on 1 Cor. ix. ver. 15.
[b] See on Matt. vii. ver. 17.
[c] See on Matt. x. ver. 42. clauses 2, 3.

VER. 18.

Ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.

But [a] *I have all,* [a] *and abound: I am full, having received of* [b] *Epaphroditus the things* which were sent *from you,* [c] *an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.*

[a] Or, *I have received all.*

[a] See ver. 12.
[b] See chap. ii. ver. 25.
[c] See on Rom. xii. ver. 1. clause 2.

VER. 19.

Ὁ δὲ Θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ, ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ.

But [a] *my God* [b] *shall supply all your need,* [c] *according to his riches in glory by Christ Jesus.*

[a] See on Matt. v. ver. 9. clause 3.
[b] See on Matt. vi. ver. 33. clause 4.
[c] See on Rom. ii. ver. 4. clause 2.

VER. 20.

Τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Now unto God and [a] *our Father* [b] be *glory for ever and ever. Amen.*

[a] See on Matt. v. ver. 9. clause 3.
[b] See on Rom. xi. ver. 36. clause 2.

VER. 21.

Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.

[a] *Salute every saint* [b] *in Christ Jesus. The brethren which are with me greet you.*

[a] See on Rom. xvi. ver. 16. clause 1.
[b] See on John. vi. ver 56.

VER. 22.

Ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

[a] *All the saints salute you, chiefly* [b] *they that are of Cæsar's household.*

[a] See on 1 Cor. xvi. ver. 20. clause 1.
[b] See chap. i. ver. 13.

VER. 23.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

[a] *The grace of our Lord Jesus Christ* be *with you all. Amen.*

[a] See on Rom. i. ver. 7. clause 7.

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης διὰ Ἐπαφροδίτου.

It was written to the Philippians from Rome by Epaphroditus.

END OF THE EPISTLE TO THE PHILIPPIANS.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

[Written from Rome, A. D. 62.]

CHAP. 1.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς,

[a] *Paul,* [b] *an apostle of Jesus Christ, by the will of God,* [c] *and Timotheus our brother,*

[a] See on Rom. i. ver. 1. clause 1.
[b] See on Rom. i. ver. 1. clause 3.
[c] See on 1 Cor. xvi. ver. 10.

VER. 2.

Τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *To the saints and faithful brethren which are at Colosse:* [b] *Grace* be *unto you, and peace, from God our Father, and the Lord Jesus Christ.*

[a] For the same form of expression see 1 Cor. i. 2.; 2 Cor. i. 1.; Gal. i. 2.; 1 Thess. i. 1.; 2 Thess. i. 1.
[b] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε περὶ ὑμῶν προσευχόμενοι,

[a] *We give thanks to God and* [b] *the Father of our Lord Jesus Christ,* [c] *praying always for you,*

[a] See on Rom. i. ver. 8. clause 1.
[b] See on Matt. vii. ver. 21. clause 4.
[c] See on Rom. i. ver. 9. clause 5.

VER. 4.

Ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,

[a] *Since we heard of your* [b] *faith* in *Christ Jesus,* [c] *and of the love* which ye have *to all the saints,*

[a] See on Rom. i. ver. 8. clause 3.
[b] See on John v. ver. 23.
[c] See on Mark ix. ver. 50. clause 3.

VER. 5.

Διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου,

For [a] *the hope which is laid up for you in heaven,* [b] *whereof ye heard before in the word of the truth of the Gospel;*

[a] See on Rom. v. ver. 2. clause 3.
[b] See on Acts xiii. ver. 26. clause 2.

VER. 6.

Τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἐστι καρποφορούμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ·

Which is come unto you, as it is *in* [a] *all the world;* [b] *and bringeth forth* [c] *fruit, as* it doth *also in you, since the day ye heard* of it; [d] *and knew the grace of God in truth:*

[a] See on Rom. i. ver. 8. clause 4.
[b] See on Rom. i. ver. 16. clause 3.
[c] See on Matt. xiii. ver. 23. clause 3.
[d] See on Acts xv. ver. 11.

VER. 7.

Καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ·

As ye also learned of [a] *Epaphras our dear fellow-servant, who is for you* [b] *a faithful minister of Christ;*

[a] Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, Col. iv. 12. There salute thee Epaphras, my fellow prisoner in Christ Jesus, Philem. 23.

[b] See on Matt. xxiv. ver. 45. clause 1.

VER. 8.

Ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν Πνεύματι.

Who also declared unto us [a] *your love in the Spirit.*

[a] See on Rom. v. ver. 5. clauses 2, 3. and Mark ix. ver. 50. clause 3.

VER. 9.

Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ·

For this cause we also, since the day we heard it, [a] *do not cease to pray for you,* [b] *and to desire that ye might be filled with the knowledge of his will,* [c] *in all wisdom and spiritual understanding;*

[a] See on Rom. i. ver. 9. clause 5.
[b] See on Matt. xiii. ver. 11. clause 1.
[c] Let the word of Christ dwell in you richly in all wisdom, Col. iii. 16.

VER. 10.

Περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρεσκείαν ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι εἰς τὴν ἐπίγνωσιν τοῦ Θεοῦ·

[a] *That ye might walk worthy of the Lord, unto all pleasing,* [b] *being faithful in every good work, and increasing in the knowledge of God;*

[a] See on Rom. vi. ver. 13.
[b] See on Matt. xiii. ver. 23. clause 3.

VER. 11.

Ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς·

[a] *Strengthened with all might, according to his glorious power,* [b] *unto all patience* [c] *and long-suffering* [d] *with joyfulness;*

[a] See on 2 Cor. xii. ver. 9. clause 2.
[b] See on Luke xxi. ver. 19.

[c] See on 1 Cor. xiii. ver. 4. clauses 1, 2.
[d] See on Rom. v. ver. 3. clause 1.

VER. 12.

Εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί·

[a] *Giving thanks unto the Father,* [b] *which hath made us meet to be partakers of* [c] *the inheritance of the saints* [d] *in light:*

[a] See on Eph. v. ver. 4. clause 3.
[b] See on Rom. viii. ver. 29. clause 3.
[c] See on Acts xx. ver. 32. clause 2.
[d] For with thee *is* the fountain of life: in thy light shall we see light, Psal. xxxvi. 9. Light is sown for the righteous, and gladness for the upright in heart, xcvii. 11. But the path of the just *is* as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory, Isa. lx. 19. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it, Rev. xxi. 23, 24. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, xxii. 5.

VER. 13.

Ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ·

[a] *Who hath delivered us from the power of darkness,* [b] *and hath translated us* [c] *into the kingdom of* * *his* [d] *dear Son:*

* Gr. *the Son of his love*

[a] See on Acts xxvi. ver. 18. clause 3.
[b] See on Rom. vi. ver. 18.
[c] See on Matt. xxv. ver. 34. clause 3.
[d] See on Matt. iii. ver. 17. clause 2.

VER. 14.

Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ

αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν ἁμαρτιῶν·

[a] *In whom we have redemption through his blood,* [b] even *the forgiveness of sins:*

[a] See on Matt. xxvi. ver. 28.
[b] See on Matt. ix. ver. 2. clause 4.

VER. 15.

Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως·

[a] *Who is the Image of the invisible God,* [b] *the firstborn* [c] *of every creature:*

[a] See on Phil. ii. ver. 6. clause 1.
[b] See on John i. ver. 14. clause 3.
[c] The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there; when he set a compass upon the face of the depth; When he established the clouds above; when he strengthened the fountains of the deep; When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: Then I was by him, *as* one brought up *with him;* and I was daily *his* delight, rejoicing always before him, Prov. viii. 22—30. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God, Rev. iii. 14.

VER. 16.

Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·

[a] *For by him were all things created, that are in heaven, and that are in earth, visible and invisible,* [b] *whether* they be *thrones, or dominions, or principalities, or powers: all things were created by him,* [c] *and for him:*

[a] See on John i. ver. 3.
[b] See on Rom. viii. ver. 38. clause 2.
[c] The LORD hath made all *things* for himself; yea, even the wicked for the day of evil, Prov. xvi. 4. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen, Rom. xi. 36.

VER. 17.

Καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε·

[a] *And he is before all things,* [b] *and by him all things consist.*

[a] See on John i. ver. 1. clause 1.
[b] See on John v. ver. 19. clause 2.

VER. 18.

Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὅς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων·

[a] *And he is the head of the body, the Church:* [b] *Who is the Beginning,* [c] *the firstborn from the dead:* [d] *that* * *in all* things *he might have the preeminence.*

* Or, *among all.*

[a] See on Matt. xxviii. ver. 18.
[b] See on John i. ver. 1. clause 1.
[c] See on 1 Cor. xv. ver. 20. clause 2.
[d] See on Matt. xxiii. ver. 8. clause 2.

VER. 19.

Ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι,

[a] *For it pleased* the Father *that in him should all fulness dwell;*

[a] See on Matt. xxviii. ver. 18.

VER. 20.

Καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.

[a] *And* * *having made peace through the blood of his cross,* [b] *by him to reconcile all things unto himself; by him,* I say, *whether* they be *things in earth, or things in heaven.*

* Or, *making peace.*

[a] See on Luke ii. ver. 14. clause 2.
[b] See on Heb. ii. ver. 17. clause 3.

VER. 21.

Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν,

[a] *And you, that were sometime alienated,* [b] *and enemies* * *in* your *mind by wicked works,* [c] *yet now hath he reconciled,*

* Or, *by* your *mind in wicked works.*

[a] See on Eph. iv. ver. 18. clause 2.
[b] See on Rom. i. ver. 30. clause 2.
[c] See on Heb. ii. ver. 17. clause 3.

VER. 22.

Ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, διὰ τοῦ θανάτου, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ·

[a] *In the body of his flesh through death,* [b] *to present you holy, and unblameable, and unreproveable in his sight:*

[a] See on Matt. xx. ver. 28. clause 3.
[b] See on 1 Cor. i. ver. 8. clause 2.

VER. 23.

Εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

[a] *If ye continue in the faith, grounded and settled, and* be *not moved away from* [b] *the hope of the Gospel, which ye have heard,* and *which was preached* [c] *to every creature which is under heaven;* [d] *whereof I, Paul, am made a minister;*

[a] See on Heb. iii. ver. 6. clause 3.
[b] See on Rom. v. ver. 2. clause 3.
[c] For the same form of expression see Deut. ii. 25.; Acts ii. 5.
[d] See on Rom. ver. i. clauses 3—5.

VER. 24.

Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκκλησία·

[a] *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh, for* [b] *his body's sake, which is the Church:*

[a] See on Matt. v. ver. 12. clause 1.
[b] See on Rom. xii. ver. 5. clause 1.

VER. 25.

Ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ·

[a] *Whereof I am made a minister,* [b] *according to the dispensation of God, which is given to me for you,* [c] *to* * *fulfil the word of God;*

* Or, *fully to preach the word of God.*

[a] See on Rom. i. ver. 1. clause 3.
[b] See on Rom. i. ver. 5. clause 1.
[c] See on Rom. xv. ver. 19. clause 3.

VER. 26.

Τὸ μυστήριον τὸ ἀπεκκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ·

Even [a] *the mystery which hath been hid from ages, and from generations,* [b] *but now is made manifest to his saints:*

[a] See on Rom. xvi. ver. 25. clause 4.
[b] See on Matt. xiii. ver. 11. clause 1.

VER. 27.

Οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης·

[a] *To whom God would make known what* is *the* [b] *riches of this mystery among the Gentiles; which is* [c] *Christ* * *in you,* [d] *the hope of glory:*

* Or, *among you.*

[a] See on John xiv. ver. 26. clause 3.
[b] See on Matt. xii. ver. 18. clause 5.
[c] See on John xiv. ver. 18.
[d] See on Rom. v. ver. 2. clause 3.

VER. 28.

Ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ·

[a] *Whom we preach,* [b] *warning every man,* [c] *and teaching every man in all wisdom;* [d] *that we may present every man perfect in Christ Jesus:*

[a] See on Rom. xvi. ver. 25. clause 3.
[b] See on Matt. iii. ver. 7. clause 3.
[c] See on Matt. xxviii. ver. 20. clause 1.
[d] See on 2 Cor. xi. ver. 2 clause 3.

VER. 29.

Εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

[a] *Whereunto I also labour, striving according to his working, which worketh in me mightily.*

[a] See on Rom. xv. ver. 19.

CHAP. II.—VER. 1.

Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκί·

[a] *For I would that ye knew what great* * *conflict I have for you, and for them* [b] *at Laodicea, and for as many as have not seen my face in the flesh;*

* Or, *fear*; or, *care.*

[a] My little children, of whom I travail in birth again until Christ be formed in you, Gal. iv. 19.

[b] See chap. iv. ver. 13. 15, 16.; Rev. i. 11.; iii. 14—22.

VER. 2.

ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ·

[a] *That their hearts might be comforted,* [b] *being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;*

[a] See on Heb. vi. ver. 18. clause 2.

[b] See on John xvii. ver. 11. clause 6.

VER. 3.

Ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.

* *In whom* [a] *are hid all the treasures of wisdom and knowledge.*

* Or, *wherein.*

[a] See on 1 Tim. i. ver. 17.

VER. 4.

Τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.

And this I say, [a] *lest any man should beguile you* [b] *with enticing words.*

[a] See on Matt. xxiv. ver. 4.

[b] And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, 1 Cor. ii. 4.

VER. 5.

Εἰ γὰρ καὶ τῇ σαρκὶ ἀπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

[a] *For though I be absent in the flesh, yet am I with you in the spirit,* [b] *joying and beholding your order, and the stedfastness of your* [c] *faith in Christ.*

[a] See 1 Cor. v. ver. 3.

[b] See on Rom. xii. ver. 15. clause 1.

[c] See on John v. ver. 23. clause 1.

VER. 6.

Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε·

As ye have therefore [a] *received Christ Jesus the Lord, so walk ye in him:*

[a] But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name, John i. 12. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me receiveth him that sent me, xiii. 20. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, Heb. iii. 14. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life, 1 John v. 11, 12. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 20. He that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 8.

VER. 7.

Ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

[a] *Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein* [b] *with thanksgiving.*

[a] See on Matt. vii. ver. 25. clause 2.

[b] See on Eph. v. ver. 4. clause 3.

VER. 8.

Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν·

[a] *Beware lest any man spoil you through philosophy and vain deceit,* [b] *after the tradition of men,* [c] *after the* * *rudiments of the world, and not after Christ.*

* Or, *elements.*

[a] See on Matt. vii. ver. 15. clauses 1, 2.

[b] See on Matt. xv. ver. 9. clause 2.

[c] See ver. 20.

VER. 9.

Ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς·

[a] *For in him dwelleth all the fulness of the Godhead bodily.*

[a] See on John x. ver. 38.

VER. 10.

Καί ἐστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας·

[a] *And ye are complete in him, which is* [b] *the head of all principality and power:*

[a] See on 1 Cor. i. ver. 30, 31.

[b] See on Matt. xxviii. ver. 18.

VER. 11.

Ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ·

[a] *In whom also ye are circumcised with the circumcision made without hands,* [b] *in putting off the body of the sins of the flesh by the circumcision of Christ:*

[a] See on Rom. ii. ver. 29. clauses 1—3.

[b] See on Rom. vi. ver. 6.

VER. 12.

Συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν.

[a] *Buried with him* [b] *in baptism,* [c] *wherein also ye are risen with him* [d] *through the faith of the operation of God,* [e] *who hath raised him from the dead.*

[a] Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection, Rom. vi. 3—5

[b] See on Rom vi. ver. 3.

[c] See on Rom. vi. ver. 4.

[d] See on John vi. ver. 65. clause 2.

[e] See on Acts ii. ver. 24. clause 1.

VER. 13.

Καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησε σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα·

[a] *And you, being dead in your sins and the uncircumcision of your flesh,* [b] *hath he quickened together with him,* [c] *having forgiven you all trespasses;*

[a] See on John v. ver. 25.

[b] See on John v. ver. 21. clause 1.

[c] See on Matt. ix. ver. 2. clause 4.

VER. 14.

Ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ·

[a] *Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*

[a] Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace, Eph. ii. 15. See also on Rom. vii. ver. 4. clause 1.

VER. 15.

Ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

[a] And *having spoiled principalities*

and powers, he made a shew of them openly, triumphing over them [a] *in it.*

[a] Or, *in himself.*

[a] And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*, Psal. lxviii. 18.; Eph. iv. 8. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children, Isa. xlix. 24, 25. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, liii. 12 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house, Matt. xii. 28, 29. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you, Luke x. 18, 19. Now is the judgment of this world: now shall the prince of this world be cast out, John xii. 31. The prince of this world is judged, xvi. 11. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14.

VER. 16

Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει, ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς, ἢ νουμηνίας, ἢ σαββάτων·

[a] *Let no man therefore judge you* [a] *in* [b] *meat, or in drink,* [c] *or* † *in respect of an holyday,* [d] *or of the new moon, or of* [e] *the sabbath* days:

[a] Or, *for eating and drinking.*
† Or, *in part.*

[a] See on Rom. xiv. ver. 3. clause 1.
[b] See on Matt. xv. ver. 11. clause 1.
[c] See on Rom. xiv. ver. 5. clause 1.
[d] Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God, Numb. x. 10. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well, 2 Kings iv. 22, 23. And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD, 1 Chron. xxiii. 31. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this *was* a statute for Israel, *and* a law of the God of Jacob, Psal. lxxxi. 3, 4. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain, Gal. iv. 9—11.
[e] See on John v. ver. 10.

VER. 17.

[a] Ἅ ἐστι σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.

[a] *Which are a shadow of things to come;* [b] *but the body* is *of Christ.*

[a] Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith he) *that* thou make all things according to the pattern shewn

to thee in the mount, Heb. viii. 5. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, ix. 9. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect, x. 1.

[b] See on Rom. x. ver. 4. clause 1.

VER. 18.

Μηδεὶς ὑμᾶς καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ,

[a] *Let no man* * *beguile you of your reward* † *in a voluntary humility* [b] *and worshipping of angels,* [c] *intruding into those things which he hath not seen,* [d] *vainly puffed up by his fleshly mind,*

* Or, *judge against you*, ver. 16.

† Gr. *being a voluntary in humility*, ver. 23.

[a] See Eph. v. ver. 6.

[b] And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, Rev. xix. 10. And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God, xxii. 9, 10.

[c] The secret *things belong* unto the LORD our God; but those *things which* are revealed *belong* unto us and to our children for ever, that we may do all the words of this law, Deut. xxix. 29.

[d] Now, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, 1 Cor. viii. 1, 2.

VER. 19.

Καὶ οὐ κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον, αὔξει τὴν αὔξησιν τοῦ Θεοῦ.

[a] *And not holding the Head, from which all the body by joints and bands having nourishment ministered,* [b] *and knit together,* [c] *increaseth with the increase of God.*

[a] See on Rom. xii. ver. 5. clause 1.

[b] See on John xvii. ver. 11. clause 6.

[c] That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, Col. i. 10. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love, Eph. iv. 16. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen, 2 Pet. iii. 18.

VER. 20.

Εἰ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε;

[a] *Wherefore, if ye be dead with Christ* [b] *from the* * *rudiments of the world, why, as though living in the world,* [c] *are ye subject to ordinances,*

* Or, *elements.*

[a] See on Rom. vi. ver. 2. clause 1.

[b] See on Rom. vii. ver. 4. clause 1.

[c] See on ver. 16.

VER. 21.

Μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς·

(*Touch not; taste not; handle not;*

VER. 22.

Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει· κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων;

Which all are to perish with the using;)

[a] *after the commandments and doctrines of men?*

[a] See on Matt xv. ver. 3.

VER. 23.

Ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν σαρκός.

Which things have indeed a shew of wisdom in will worship, and humility, and [a] neglecting of the body; not in any honour to the satisfying of the flesh.

[a] Or, *punishing*, or, *not sparing*.

CHAP. III.—VER. 1.

Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.

[a] *If ye then be risen with Christ,* [b] *seek those things which are above,* [c] *where Christ sitteth on the right hand of God.*

[a] See on John v. ver. 25.
[b] See on Matt. vi. ver. 20.
[c] See on Matt. xxii. ver. 44. clause 1. and Mark xvi. ver. 19. clause 3.

VER. 2.

Τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.

[a] *Set your* [a] *affection on things above, not on things on the earth.*

[a] Or, *mind*.

[a] See on Matt. vi. ver. 19—21.

VER. 3.

Ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ.

[a] *For ye are dead, and your life is hid with Christ in God.*

[a] See on Rom. vi. ver. 2. clause 1.

VER. 4.

Ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

When Christ, [a] who is *our life,* [b] *shall appear,* [c] *then shall ye also appear with him in glory.*

[a] See on John xi. ver. 25. clauses 1, 2.
[b] See on Matt. xvi. ver. 27. clause 1.
[c] See on Matt. xiii. ver. 43. clauses 1, 2.

VER. 5.

Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία·

[a] *Mortify therefore your members which are upon the earth;* [b] *fornication, uncleanness, inordinate affection, evil concupiscence, and* [c] *covetousness, which is idolatry:*

[a] See on Rom. viii. ver. 13. clause 3.
[b] See on Acts xv. ver. 20. clause 2.
[c] See on Eph. v. ver. 5. clause 2.

VER. 6.

Δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

[a] *For which things' sake the wrath of God cometh on the children of disobedience:*

[a] See on Rom. i. ver. 18.
[b] See on Matt. xiii. ver. 38. clause 3.

VER. 7.

Ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν αὐτοῖς.

[a] *In the which ye also walked sometime, when ye lived in them.*

[a] See on Rom. vi. ver. 19. clause 3.

VER. 8.

Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν.

[a] *But now ye also put off all these;* [b] *anger, wrath, malice,* [c] *blasphemy, filthy communication out of your mouth.*

[a] See on Eph. iv. ver. 22. clause 1.
[b] See on Rom. xiii. ver. 13. clause 4.
[c] See on Eph. iv. ver. 29. clause 1.

VER. 9.

Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ·

[a] *Lie not one to another,* [b] *seeing that ye have put off the old man with his deeds;*

[a] See on Eph. iv. ver. 25. clause 1.
[b] See on Rom. vi. ver. 6. clause 1.

VER. 10.

Καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν·

[a] *And have put on* [b] *the new* man, *which is renewed* [c] *in knowledge* [d] *after the image of him that created him:*

[a] See on Rom. xiii. ver. 12. clause 3.
[b] See on John iii. ver. 6. clause 2.
[c] See on John i. ver. 4. clause 2.
[d] See on John i. ver. 13. clause 5.

VER. 11.

Ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος· περιτομὴ καὶ ἀκροβυστία· βάρβαρος, Σκύθης· δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.

[a] *Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond* nor *free:* [b] *but Christ* is *all,* [c] *and in all.*

[a] See on Rom. ii. ver. 25—29.
[b] See on 1 Cor. i. ver. 30.
[c] See on John xiv. ver. 18.

VER. 12.

Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμῶν, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν·

Put on therefore, as [a] *the elect of God,* [b] *holy and* [c] *beloved, bowels* [d] *of mercies, kindness, humbleness of mind,* [e] *meekness, long-suffering;*

[a] See on Matt. xxiv. ver. 22. clause 2.
[b] See on Rom. viii. ver. 29. clause 3.
[c] See on Rom. i. ver. 7. clause 2.
[d] See on Mark ix. ver. 50. clause 3. and Matt. xx. ver. 26, 27.
[e] See on 1 Cor. xiii. ver. 4. clause 2.

VER. 13.

Ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς.

Forbearing one another, and [a] *forgiving one another, if any man have a* * *quarrel against any:* [b] *even as Christ forgave you, so also* do *ye.*

* Or, *complaint.*

[a] See on Matt. vi. ver. 12. clause 3.
[b] See on Matt. ix. ver. 2. clause 4.

VER. 14.

Ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος·

[a] *And above all these things* put on *charity, which is the bond of perfectness.*

[a] See on Matt. v. ver. 42. clause 1.; Mark ix. ver. 50. clause 3. and Rom. v. ver. 5. clause 2.

VER. 15.

Καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι, καὶ εὐχάριστοι γίνεσθε.

And let [a] *the peace of God rule in your hearts,* [b] *to the which also ye are called in one body;* [c] *and be ye thankful.*

[a] See on Rom. i. ver. 7. clause 5.
[b] God hath called us to peace, 1 Cor. vii. ver. 15. See also on Mark ix. ver. 50. clause 3.
[c] See on Eph. v. ver. 4. clause 3.

VER. 16.

Ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες ἑαυτούς, ψαλμοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.

[a] *Let the word of Christ dwell in you richly in all wisdom;* [b] *teaching and admonishing one another* [c] *in psalms and hymns and spiritual songs,* [d] *singing with grace in your hearts to the Lord.*

[a] See on John xv. ver. 7. clause 1.
[b] And I myself also am pursuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another, Rom. xv. 14. Wherefore comfort one another with these words, 1 Thess. iv. 18. Wherefore comfort yourselves together, and edify one another, even as also ye do, v. 11. Yet count *him* not as an enemy, but admonish *him* as a brother, 2 Thess. iii. 15. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all *men,* and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you,* and thereby many be defiled, Heb. xii. 12—15.
[c] See on Matt. xxvi. ver. 30. clause 1:
[d] I will sing with the Spirit, and I will sing with the understanding also, 1 Cor. xiv. 15.

VER. 17.

Καὶ πᾶν ὅ,τι ἂν ποιῆτε, ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.

[a] *And whatsoever ye do in word or deed,* [b] do *all in the name of the Lord Jesus,* [c] *giving thanks to God and the Father* [d] *by him.*

[a] See on 1 Cor. x. ver. 31.

[b] For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever, Mic. iv. 5.

[c] See on Eph. v. ver. 4. clause 3.

[d] See on John xiv. ver. 13. clause 2.

VER. 18.

Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ.

[a] *Wives, submit yourselves unto your own husbands, as it is fit in the Lord.*

[a] See on 1 Cor. xi. ver. 3. clause 2.

VER. 19.

Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

[a] *Husbands, love* your *wives, and be not bitter against them.*

[a] Husbands love your wives, even as Christ also loved the church, and gave himself for it, Eph. v. 25. See also on Matt. xix. ver. 5, 6.

VER. 20.

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον τῷ Κυρίῳ.

[a] *Children, obey* your *parents in all things:* [b] *for this is well pleasing unto the Lord.*

[a] See on Matt. xv. ver. 4. clauses 2, 3.

[b] See on Rom. xii. ver. 1. clause 2.

VER. 21.

Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

[a] *Fathers, provoke not your children* to anger, *lest they be discouraged.*

[a] See on Eph. vi. ver. 4.

VER. 22.

Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλότητι καρδίας, φοβούμενοι τὸν Θεόν·

[a] *Servants, obey in all things* your *masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart,* [b] *fearing God:*

[a] See on Matt. viii. ver. 9. clause 2.

[b] See on Acts ix. ver. 31. clause 1.

VER. 23.

Καὶ πᾶν ὅ,τι ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις·

[a] *And whatsoever ye do,* [b] *do it heartily as to the Lord,* [c] *and not unto men;*

[a] See on 1 Cor. x. ver. 31.

[b] And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered, 2 Chron. xxxi. 21. With my whole heart have I sought thee: O let me not wander from thy commandments, Psal. cxix. 10. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest, Eccles. ix. 10.

[c] Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me? And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*? *Should ye* not *hear* the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain, Zech. vii. 5—7. Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward, Matt. vi. 16. With good will doing service, as to the Lord, and not to men, Eph. vi. 7.

VER. 24.

Εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε.

[a] *Knowing that of the Lord ye shall receive the reward of the inheritance:* [b] *for ye serve the Lord Christ.*

[a] See on Matt. xvi. ver. 27. clause 3.
[b] See on Rom. i. ver. 1. clause 2.

VER. 25.

Ὁ γὰρ ἀδικῶν κομιεῖται ὃ ἠδίκησε· καὶ οὐκ ἔστι προσωπολημψία.

[a] *But he that doeth wrong shall receive for the wrong which he hath done: and* [b] *there is no respect of persons.*

[a] See on Luke xii. ver. 47, 48.
[b] See on Rom. ii. ver. 11.

CHAP. IV.—VER. 1.

Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.

[a] *Masters, give unto your servants that which is just and equal;* [b] *knowing that ye also have a Master in heaven.*

[a] Thou shalt not defraud thy neighbour, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning, Lev. xix. 13. And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant: *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile: And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but shalt fear thy God, xxv. 39—43. Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates: At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee, Deut. xxiv. 14, 15. If I did despise the cause of my man-servant or of my maid-servant, when they contended with me; What then shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the womb make him? and did not one fashion us in the womb? Job. xxxi. 13—15. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts, Mal. iii. 5. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth, Jam. v. 4.
[b] See on Matt. xxiii. ver. 8. clause 2.

VER. 2.

Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,

[a] *Continue in prayer,* [b] *and watch in the same* [c] *with thanksgiving;*

[a] See on Luke xviii. ver. 1.
[b] See on Matt. xxiv. ver. 42. clause 1.
[c] See on Eph. v. ver. 4. clause 3.

VER. 3.

Προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι·

Withal [a] *praying also for us,* [b] *that God would open unto us a door of utterance,* [c] *to speak the mystery of Christ,* [d] *for which I am also in bonds:*

[a] See on Rom. xv. ver. 30.
[b] For a great door and effectual is opened unto me, 1 Cor. xvi. 9.
[c] See on Rom. xvi. ver. 25. clause 4.
[d] See also Eph. iii. 1.; iv. 1.; Phil. i. 13, 14.; 2 Tim. i. 16.; ii. 9.

VER. 4.

Ἵνα φανερώσω αὐτό, ὡς δεῖ με λαλῆσαι.

[a] *That I may make it manifest, as I ought to speak.*

[a] For which I am an ambassador in bonds; that therein I may speak boldly as I ought to speak, Eph. vi. 20. See also on Acts iv. ver. 29. clause 2.

VER. 5.

Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι.

[a] *Walk in wisdom toward them that are without,* [b] *redeeming the time.*

[a] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16. For your obedience is come abroad unto all *men.* I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil, Rom. xvi. 19. See then that ye walk circumspectly, not as fools, but as wise, Eph. v. 15.

[b] Redeeming the time, because the days are evil, Eph. v. 16

VER. 6.

Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.

[a] *Let your speech* be *alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.*

[a] See on Eph. iv. ver. 29.

VER. 7.

Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς, καὶ πιστὸς διάκονος, καὶ σύνδουλος ἐν Κυρίῳ,

All my state shall [a] *Tychicus declare unto you,* who is *a beloved brother, and a faithful minister and fellow-servant in the Lord:*

[a] See on Acts xx. ver. 4. clause 3.

VER. 8.

Ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῷ τὰ περὶ ὑμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν

[a] *Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;*

[a] But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts, Eph. vi. 21, 22.

VER. 9.

Σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωρίσουσι τὰ ὧδε.

[a] *With Onesimus, a faithful and beloved brother, who is* one *of you. They shall make known unto you all things which* are done *here.*

[a] See the Epistle to Philemon.

VER. 10.

Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μᾶρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολάς· ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν·

[a] *Aristarchus my fellow-prisoner* [b] *saluteth you,* [c] *and Marcus, sister's son to Barnabus, (touching whom ye received commandments: if he come unto you,* [d] *receive him;*

[a] See on Acts xix. ver. 29. clause 2.

[b] See on 1 Cor. xvi. ver. 20. clause 1.

[c] And when he had considered *the thing,* he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying, Acts xii. 12. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister, xiii. 5. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them, returned to Jerusalem, 13. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus, xv. 37—39. Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry, 2 Tim. iv. 11. The *church that is* at Babylon, elected together with *you,* saluteth you; and *so doth* Marcus my son, 1 Pet. v. 13.

[d] See on Rom. xiv. ver. 1. clause 2.

VER. 11.

Καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.

And Jesus, which is called Justus; who are of the circumcision. These only are my *fellowworkers unto the*

kingdom of God, which have been a comfort unto me.

VER. 12.

Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στῆτε τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.

[a] *Epaphras, who is* one *of you,* [b] *a servant of Christ, saluteth you,* [c] *always* [*] *labouring fervently for you in prayers,* [d] *that ye may stand perfect and* † *complete in all the will of God.*

* Or, *striving.* † Or, *filled.*

[a] See on chap. i. ver. 7. clause 1.
[b] See on Rom. i. ver. 1. clause 2.
[c] See on Rom. i. ver. 9. clauses 4, 5.
[d] See on Matt. v. ver. 48. clause 1. and xxiii. ver. 26.

VER. 13.

Μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ζῆλον πολὺν ὑπὲρ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ τῶν ἐν Ἱεραπόλει.

For I bear him record, that he hath a great zeal for you, and them that are *in* [a] *Laodicea, and them in Hierapolis.*

[a] See on chap. ii. ver. 1. clause 2.

VER. 14.

Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς, καὶ Δημᾶς.

[a] *Luke, the beloved physician, and Demas, greet you.*

[a] Only Luke is with me, 2 Tim. iv. 11. There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow labourers, Philem. 23, 24.

VER. 15.

Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν.

[a] *Salute the brethren which are in Laodicea, and Nymphas,* [b] *and the church which is in his house.*

[a] See on Rom. xvi. ver. 16. clause 1.
[b] See on Matt. xviii. ver. 20. clause 1.

VER. 16.

Καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ· καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.

[a] *And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the* epistle *from Laodicea.*

[a] I charge you by the Lord, that this epistle be read unto all the holy brethren, 1 Thess. v. 27.

VER. 17.

Καὶ εἴπατε Ἀρχίππῳ· Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

And say to [a] *Archippus,* [b] *Take heed* [c] *to the ministry which thou hast received in the Lord, that thou fulfil it.*

[a] And to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house, Philem. 2.
[b] See on Acts xx. ver. 28. clause 1.
[c] See on Matt. xxiv. ver. 45. clause 1.

VER. 18.

Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετέ μου τῶν δεσμῶν. Ἡ χάρις μεθ' ὑμῶν. Ἀμήν.

[a] *The salutation by the hand of me Paul.* [b] *Remember my bonds.* [c] *Grace* be *with you. Amen.*

[a] See on 1 Cor. xvi. ver. 21.
[b] Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God, 2 Tim. i. 8. Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body, Heb. xiii. 3.
[c] See on Rom. i. ver. 7. clause 4.

Πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου.

Written from Rome to the Colossians, by Tychicus and Onesimus.

END OF THE EPISTLE TO THE COLOSSIANS.

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

[Written from Corinth, A. D. 52.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων, ἐν Θεῷ πατρὶ, καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Paul, and* [b] *Silvanus, and* [c] *Timotheus,* [d] *unto the church of the* [e] *Thessalonians,* [f] *which is in God the Father and in the Lord Jesus Christ:* [g] *Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.*

[a] Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, Acts xiii. 9.

[b] See on 2 Cor. i. ver. 19. clause 2.

[c] See on 1 Cor. xvi. ver. 10.

[d] See on 1 Cor. i. ver. 2. clause 1.

[e] Now, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures; Opening and alledging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few, Acts xvii. 1—4.

[f] See on John xvii. ver. 23.

[g] See on Rom. i. ver. 7. clauses 4—7.

VER. 2.

Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν

[a] *We give thanks to God always for you all,* [b] *making mention of you in our prayers;*

[a] See on Rom. i. ver. 8. clause 1.

[b] See on Rom. i. ver. 9. clause 5.

VER. 3.

Ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν

[a] *Remembering without ceasing* [b] *your work of faith, and labour of love,* [c] *and patience of hope* [d] *in our Lord Jesus Christ, in the sight of God and* [e] *our Father:*

[a] But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you, chap. iii. ver. 6.

[b] See on Rom. i. ver. 5. clause 3.

[c] See on Rom. v. ver. 5. clause 1.

[d] If in this life only we have hope in Christ, we are of all men most miserable, 1 Cor. xv. 19. Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope, 1 Tim. i. 1.

[e] See on Matt. v. ver. 9. clause 3.

VER. 4.

Εἰδότες, ἀδελφοὶ ἠγαπημένοι, ὑπὸ Θεοῦ τὴν ἐκλογὴν ὑμῶν

[a] *Knowing,* [b] *brethren* [*] *beloved,* [c] *your election of God,*

[*] Or, *beloved of God, your election.*

[a] The secret of the LORD *is* with them that fear him; and he will shew them his covenant, Psal. xxv. 14.

and Prov. iii. 32. The Spirit itself beareth witness with our spirit, that we are the children of God, Rom. viii. 16. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things, Beloved, if our heart condemn us not, *then* have we confidence toward God, 1 John iii. 19—21. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son, v. 10.

[b] See on Matt. xxiii. ver. 8. clause 8.

[c] See on Rom. ix. ver. 23. clause 2.

VER. 5.

Ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ· καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς.

[a] *For our Gospel came not unto you in word only,* [b] *but also in power,* [c] *and in the Holy Ghost, and in much assurance;* [d] *as ye know what manner of men we were among you for your sake.*

[a] See on ver. 1. clause 5.

[b] See on Mark xvi. ver. 20.

[c] See on Rom xv. ver. 19. clause 1.

[d] See on Acts xx. ver. 19.

VER. 6.

Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς Πνεύματος ἁγίου.

[a] *And ye became followers of us,* [b] *and of the Lord,* [c] *having received the word in much affliction,* [d] *with joy of the Holy Ghost:*

[a] For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews, chap. ii. 14. See also on 1 Cor. iv. ver. 16.

[b] See on John x. ver. 4.

[c] But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus. And they troubled the people, and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go, Acts xvii. 5—9. So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure, 2 Thess. i. 4.

[d] See on John xiv. ver. 16. clause 2.

VER. 7.

Ὥστε γενέσθαι ὑμᾶς τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ.

[a] *So that ye were ensamples to all that believe* [b] *in Macedonia and Achaia.*

[a] But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more, chap. iv. 9, 10.

[b] See ver. 8.

VER. 8.

Ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου, οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξελήλυθεν· ὥστε μὴ χρείαν ἡμᾶς ἔχειν λαλεῖν τι.

[a] *For from you sounded out the word of the Lord not only in Macedonia and Achaia,* [b] *but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.*

[a] Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you, 2 Thess. iii. 1.

[b] See on Rom. i. ver. 8. clause 3.

VER. 9.

Αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ·

[a] *For they themselves shew of us what manner of entering in we had unto you,* [b] *and how ye turned to God from idols,* [c] *to serve* [d] *the living and* [e] *true God;*

[a] See on ver. 6.

[b] See on Acts xiv. ver. 15. clause 1.

[c] See on Rom. i. ver. 1. clause 2.

[d] See on John vi. ver. 26. clause 1.

[e] And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

VER. 10.

Καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ νεκρῶν, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

[a] *And to wait for* [b] *his Son* [c] *from heaven,* [d] *whom he raised from the dead,* [e] *even Jesus, which delivered us from the wrath to come.*

[a] For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: And *though* after my skin *worms* destroy this *body,* yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me, Job xix. 25—27. And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation, Isa. xxv. 9. And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him, Luke ii. 25. And not only *they,* but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit,* the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it,* Rom. viii. 23—25. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, 1 Cor. i. 7. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Phil. iii. 20. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation, Heb. ix. 28. Looking for and hasting unto the coming of the day of God, 2 Pet. iii. 12.

[b] See on Matt. xiv. ver. 33. clause 2.

[c] See on Matt. xvi. ver. 27. clause 1.

[d] See on Acts ii. ver. 24. clause 1.

[e] See on Matt. i. ver. 21. clause 3.

CHAP. II.—VER. 1.

Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν·

For yourselves, [a] *brethren, know our entrance in unto you,* [b] *that it was not in vain:*

[a] See on Matt. xxiii. ver. 8. clause 3.

[b] See on chap. i. ver. 1. clause 5.

VER. 2.

Ἀλλὰ καὶ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι.

[a] *But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi,* [b] *we were bold in our God* [c] *to speak unto you* [d] *the Gospel of God, with much contention.*

[a] See Acts xvi. ver. 12—24.

[b] See on Acts iv. ver. 29. clause 2.

[c] Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures, Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom

I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few, Acts xvii. 1—4.

[d] But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, that there is another king, *one* Jesus. And they troubled the people, and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go, Acts xvii. 5—9.

VER. 3.

Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ·

[a] *For our exhortation was not of deceit, nor of uncleanness, nor in guile:*

[a] See on 2 Cor. i. ver. 12. clause 1.

VER. 4.

Ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

[a] *But as we were allowed of God* [b] *to be put in trust with the Gospel,* [c] *even so we speak; not as pleasing men, but God,* [d] *which trieth our hearts.*

[a] See on Rom. i. ver. 5. clause 1.
[b] See on Matt. xxiv. ver. 45.
[c] See Gal. i. ver. 10.
[d] See on Matt. ix. ver. 4. clause 1.

VER. 5.

Οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας· Θεὸς μάρτυς·

[a] *For neither at any time used we flattering words, as ye know,* [b] *nor a cloke of covetousness;* [c] *God is witness:*

[a] See on 1 Cor. i. ver. 17. clause 1.
[b] See on 2 Cor. i. ver. 12. clause 1.
[c] See on Rom. i. ver. 9. clause 1.

VER. 6.

Οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν, οὔτε ἀπ' ἄλλων· δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι·

[a] *Nor of men sought we glory, neither of you, nor* yet *of others,* [b] *when we might have* * *been burdensome, as* [c] *the apostles of Christ.*

* Or, *used authority.*

[a] See on Rom. ii. ver. 29. clause 4.
[b] See on Matt. x. ver. 10. clause 3.
[c] See on Rom. i. ver. 1. clause 3.

VER. 7.

Ἀλλ' ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα·

[a] *But we were gentle among you, even as a nurse cherisheth her children:*

[a] To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some, 1 Cor. ix. 22. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you, 2 Cor. x. 1. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient; In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 24, 25.

VER. 8.

Οὕτως ἱμειρόμενοι ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν γεγένησθε.

[a] *So being affectionately desirous of you, we were willing to have imparted unto you, not* [b] *the Gospel of God only,* [c] *but also our own souls, because ye were dear unto us.*

[a] See on Rom. i. ver. 11. clause 1.
[b] See on Rom. i. ver. 1. clause 5.
[c] See on Acts xx. ver. 24. clause 1.

VER. 9.

Μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γὰρ καὶ

ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ.

[a] *For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you* [b] *the Gospel of God.*

[a] See on Acts xviii. ver. 3.

[b] See on Rom. i. ver. 1. clause 5.

VER. 10.

Ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν·

[a] *Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:*

[a] See on 2 Cor. i. ver. 12. clause 1.

VER. 11.

Καθάπερ οἴδατε ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι,

[a] *As ye know how we exhorted and comforted and charged every one of you, as a father* doth *his children,*

[a] And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, Acts xx. 1, 2. I write not these things to shame you, but as my beloved sons I warn *you*. For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers; for, in Christ Jesus, I have begotten you through the Gospel, 1 Cor. iv. 14, 15.

VER. 12.

Καὶ μαρτυρόμενοι, εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

[a] *That ye would walk worthy of God,* [b] *who hath called you unto his kingdom and glory.*

[a] I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, Eph. iv. 1. That ye might walk worthy of the Lord unto all pleasing, Col. i. 10. See also on Rom. vi. ver. 4. clause 3.

[b] See on Rom. i. ver. 6. clause 2.

VER. 13.

Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν, τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ (καθώς ἐστιν ἀληθῶς) λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

[a] *For this cause also thank we God without ceasing,* [b] *because, when ye received the word of God which ye heard of us, ye received* it not as *the word of men,* [c] *but, as it is in truth, the word of God,* [d] *which effectually worketh also in you that believe.*

[a] See on Rom. i. ver. 8. clause 1. and ver. 9. clauses 4, 5.

[b] See on chap. i. ver. 1. clause 5.

[c] See on Mark iv. ver. 14.

[d] See on Rom. i. ver. 16. clause 3.

VER. 14.

Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοὶ, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ, ἐν Χριστῷ Ἰησοῦ, ὅτι ταὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτὰ ὑπὸ τῶν Ἰουδαίων

For ye, brethren, [a] *became followers of the churches of God which in Judæa* [b] *are in Christ Jesus:* [c] *for ye also have suffered like things of your own countrymen,* [d] *even as they* have *of the Jews;*

[a] See on chap. i. ver. 6. clause 1.

[b] See on John xiv. ver. 18.

[c] For, verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know, chap. iij. 4. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also, Acts xvii. 5, 6. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people, 13.

[d] And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, Acts viii. 1. Now about that time Herod the king stretched forth *his* hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people, xii. 1—3.

VER. 15.

Τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς ἰδίους προφήτας, καὶ ἡμᾶς ἐκδιωξάντων καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων·

[a] *Who both killed the Lord Jesus,* [b] *and their own prophets,* [c] *and have* * *persecuted us; and they please not God, and are contrary to all men:*

* Or, *chased us out.*

[a] See on Matt. xxvii. ver. 35. clause 1.
[b] See on Matt. xxi. ver. 35.
[c] See on Matt. x. ver. 17—22. clause 1.

VER. 16.

Κωλυόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε· ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

[a] *Forbidding us to speak to the Gentiles that they might be saved,* [b] *to fill up their sins always:* [c] *for the wrath is come upon them to the uttermost.*

[a] But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts, Acts xiii. 50. And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew *him* out of the city, supposing he had been dead, xiv. 19. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased, Gal. v. 11. Wherefore I desire that ye faint not at my tribulations for you, which is your glory, Eph. iv. 13.

[b] See on Matt. xxiii. ver. 32.
[c] See on Matt. xii. ver. 45. clause 4.

VER. 17.

Ἡμεῖς δὲ, ἀδελφοὶ, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ, οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

[a] *But we, brethren, being taken from you for a short time* [b] *in presence, not in heart,* [c] *endeavoured the more abundantly to see your face with great desire.*

[a] And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ, Acts xviii. 5.

[b] See on 1 Cor. v. ver. 3.
[c] Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you, chap. iii. 10, 11.

VER. 18.

Διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς (ἐγὼ μὲν Παῦλος) καὶ ἅπαξ καὶ δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

Wherefore we would have come unto you, even I Paul, once and again; but [a] *Satan hindered us.*

[a] See on Matt. iv. ver. 1. clause 4.

VER. 19.

Τίς γὰρ ἡμῶν ἐλπὶς, ἢ χαρὰ, ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;

[a] *For what is our hope, or joy,* [b] *or crown of* * *rejoicing?* Are *not even ye* [c] *in the presence of our Lord Jesus Christ at his coming?*

* Or, *glorying.*

[a] See on 2 Cor. i. ver. 14.
[b] Feed the flock of God which is among you, taking the oversight *thereof,* not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock: And when the

chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 2—4.

[c] See on John v. ver. 22.

VER. 20.

Ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

For ye are our glory and joy.

CHAP. III.—VER. 1.

Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,

[a] *Wherefore when we could no longer forbear,* [b] *we thought it good to be left at Athens alone;*

[a] See on chap. ii. ver. 17.

[b] But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed, Acts xvii. 13—15.

VER. 2.

Καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν·

And sent Timotheus, our brother, and [a] *minister of God,* [b] *and our fellow-labourer in the Gospel of Christ,* [c] *to establish you, and to comfort you concerning your faith:*

[a] Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek, Acts xvi. 1—3. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, 2 Tim. ii. 15.

[b] See on 2. Cor. v. ver. 20. clause 2.

[c] Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts, Eph. vi. 22.

VER. 3.

Τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα.

[a] *That no man should be moved by these afflictions:* [b] *for yourselves know that we are appointed thereunto.*

[a] See on Acts xx. ver. 24. clause 1.

[b] See on John xvi. ver. 33. clause 2.

VER. 4.

Καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο, καὶ οἴδατε.

[a] *For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.*

[a] See on chap. i. ver. 6.

VER. 5.

Διὰ τοῦτο κἀγὼ μηκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν· μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

[a] *For this cause, when I could no longer forbear,* [b] *I sent to know your faith,* [c] *lest by some means the tempter have tempted you,* [d] *and our labour be in vain.*

[a] See ver. 1. and chap. ii. ver. 17.

[b] See on ver. 6. clause 1.

[c] See on 2 Cor. xi. ver. 3.

[d] See on Phil. ii. ver. 16. clause 5.

VER. 6.

Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ὑμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς·

[a] *But now, when Timotheus came from you unto us, and brought us good tidings*

of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

[a] And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ, Acts xviii. 5.

VER. 7.

Διὰ τοῦτο παρεκλήθημεν, ἀδελφοὶ, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως·

Therefore, brethren, [a] *we were comforted over you;* [b] *in all our affliction and distress by your faith:*

[a] See ver. 8, 9. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more, 2 Cor. vii. 6, 7. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all, 13. I have no greater joy than to hear that my children walk in truth, 2 John 4.

[b] See on Matt. v. ver. 10. clause 1.

VER. 8.

Ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ.

For now we live, [a] *if ye stand fast in the Lord.*

[a] See on Heb. iii. ver. 14.

VER. 9.

Τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν·

[a] *For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;*

[a] See on Rom. i. ver. 8. clauses 4, 5.

VER. 10.

Νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

Night and day praying exceedingly that we might see your face, [a] *and might perfect that which is lacking in your faith?*

[a] See on Rom. i. ver. 11.

VER. 11.

Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.

Now God himself, [a] *and our Father,* [b] *and our Lord Jesus Christ,* [c] *direct our way unto you.*

[c] Or, *guide.*

[a] See on Matt. v. ver. 9. clause 3.

[b] Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, 2 Thess. ii. 16.

VER. 12.

Ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς·

[a] *And the Lord make you to increase* [b] *and abound in love, one toward another,* [c] *and toward all* men, [d] *even as we* do *toward you:*

[a] The LORD shall increase you more and more, you and your children, Psal. cxv. 14. And the Apostles said unto the Lord, Increase our faith, Luke xvii. 5. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, 2 Cor. ix. 10. And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, Col. ii. 19. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, Jam. i. 17.

[b] See on Mark ix. ver. 50. clause 3.

[c] See on Matt. vii. ver. 12.

[d] So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us, chap. ii. 8.

VER. 13.

Εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ, ἔμπροσθεν τοῦ

Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

To the end [a] *he may stablish your hearts* [b] *unblameable in holiness before God,* [c] *even our Father,* [d] *at the coming of our Lord Jesus Christ,* [e] *with all his saints.*

[a] To his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand, Rom. xiv. 4. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, xvi. 25. Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ, 1 Cor. i. 8. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation, and good hope through grace. Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. But the Lord is faithful, who shall stablish you, and keep *you* from evil, iii. 3. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*, 1 Pet. v. 10. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, Jude 24.

[b] See on 2 Cor. xi. ver. 2. clause 3.

[c] See on Matt. v. ver. 9. clause 3.

[d] See on Matt. xvi. ver. 27. clause 1.

[e] And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee, Zech. xiv. 5. When he shall come to be glorified in his saints, and to be admired in all them that believe, 2 Thess. i. 10. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, Jude 14.

CHAP. IV.—VER. 1.

Τὸ λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισσεύητε μᾶλλον.

[a] *Furthermore then we* [*] *beseech you, brethren, and* [†] *exhort* you *by the Lord Jesus,* [b] *that as ye have received of us how ye ought to walk and to please God,* [c] *so ye would abound more and more.*

[*] Or, *request.* [†] Or, *beseech.*

[a] In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 1 Cor. v. 4. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, 2 Thess. ii. 1. Now we command you, brethren, in the name of our Lord Jesus Christ, iii. 6.

[b] See on Rom. vi. ver. 13.

[c] Now he that ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness, 2 Cor. ix. 10. From which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, Col. ii. 19. Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 5—8. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and for ever. Amen, iii. 18.

VER. 2.

Οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ.

[a] *For ye know what commandments we gave you by the Lord Jesus.*

[a] See on Matt. xxviii. ver. 20. clause 1.

VER. 3.

Τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας·

[a] *For this is the will of God,* [b] even *your sanctification,* [c] *that ye should abstain from fornication:*

[a] See on Matt. vii. ver. 21. clause 3.
[b] See on Luke i. ver. 75.
[c] See on Acts xv. ver. 20. clause 2.

VER. 4.

Εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ·

[a] *That every one of you should know how to possess his vessel in sanctification and honour;*

[a] See on Rom. vi. ver. 19. clauses 3, 4.

VER. 5.

Μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν·

[a] *Not in the lust of concupiscence, even as the Gentiles* [b] *which know not God:*

[a] See on Rom. i. ver. 24. clauses 2—4.
[b] See on Rom. i. ver. 28. clause 1.

VER. 6.

Τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν, καὶ διεμαρτυράμεθα.

[a] *That no* man *go beyond and* * *defraud his brother* in † any *matter;* [b] *because that the Lord* is *the avenger of all such, as we also have forewarned you and testified.*

* Or, *oppress,* or, *overreach.*
† Or, *the matter.*

[a] Ye shall not steal, neither deal falsely, neither lie one to another, Lev. xix. 11. Thou shalt not defraud thy neighbour, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning, 13. And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another, xxv. 14. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God, Deut. xxv. 13—16. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee, Ezek. xxii. 12, 13. Saying, When will the new-moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; *yea,* and sell the refuse of the wheat? The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works? Amos viii. 5—7. Defraud not, Mark x. 19.

[b] See on Rom. xii. ver. 19. clause 2.

VER. 7.

Οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ.

[a] *For God hath not called us unto uncleanness, but unto holiness.*

[a] See on Matt. v. ver. 48. clause 1. and xxiii. ver. 26.

VER. 8.

Τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ Ἅγιον εἰς ἡμᾶς.

[a] *He therefore that* * *despiseth, despiseth not man, but God,* [b] *who hath also given unto us his Holy Spirit.*

* Or, *rejecteth.*

[a] See on Matt. x. ver. 40.
[b] See on John xiv. ver. 26. clause 2.

VER. 9.

Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς Θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους.

[a] *But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another.*

[a] See on Mark ix. ver. 50. clause 3.

VER. 10.

Καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ· παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον·

[a] *And indeed ye do it towards all the brethren which are in all Macedonia:* [b] *but we beseech you, brethren, that ye increase more and more:*

[a] We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3.

[b] See on ver. i. clause 3.

VER. 11.

Καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν·

[a] *And that ye study to be quiet, and to do your own business,* [b] *and to work with your own hands, as we commanded you;*

[a] Better *is* a dry morsel, and quietness therewith, than an house full of sacrifices *with* strife, Prov. xvii. 1. Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit, Eccles. iv. 6. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 12. For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty, 1 Tim. ii. 2. But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4.

[b] See on Rom. xii. ver. 11. clause 1.

VER. 12.

Ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω, καὶ μηδενὸς χρείαν ἔχητε.

[a] *That ye may walk honestly* [b] *toward them that are without, and* that ye may *have lack of* * *nothing.*

* Or, *no man.*

[a] See on Rom. xii. ver. 17. clause 2.

[b] Walk in wisdom toward them that are without, redeeming the time, Col. iv. 5. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil, 1 Tim. iii. 7.

VER. 13.

Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

But I would not have you to be ignorant, brethren, [a] *concerning them which are asleep,* [b] *that ye sorrow not,* [c] *even as others which have no hope.*

[a] See on Acts vii. ver. 60. clause 2.

[b] And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD, Job. i. 21.

[c] See on John x. ver. 28. clause 3.

VER. 14.

Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ, ἄξει σὺν αὐτῷ.

[a] *For if we believe that Jesus died, and rose again,* [b] *even so them also which sleep in Jesus will God bring with him.*

[a] But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. See also on John v. ver. 28.

[b] See on Matt. xxiv. ver. 31. clause 3.

VER. 15.

Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας.

[a] *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.*

[a] See on 1 Cor. xv. ver. 51.

VER. 16.

Ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον·

[a] *For the Lord himself* [b] *shall descend from heaven* [c] *with a shout, with the voice of the archangel,* [d] *and with the trump of God:* [e] *and the dead in Christ shall rise first:*

[a] See on Luke ii. ver. 11. clause 3.
[b] See on Matt. xvi. ver. 27. clause 1.
[c] God is gone up with a shout, the LORD with the sound of a trumpet, Psal. xlvii. 5.
[d] See on Matt. xxiv. ver. 31. clause 3.
[e] See on 1 Cor. xv. ver. 23. clause 2.

VER. 17.

Ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα.

[a] *Then we which are alive* and *remain shall be caught up together with them in the clouds, to meet the Lord in the air:* [b] *and so shall we ever be with the Lord.*

[a] See on 1 Cor. xv. ver. 51.
[b] See on John xii. ver. 26. clause 3.

VER. 18.

Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

[a] *Wherefore* * *comfort one another with these words.*

* Or, *exhort.*

[a] See on Rom. v. ver. 2. clause 3.

CHAP. V.—VER. 1.

Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι·

[a] *But of the times and the seasons, brethren, ye have no need that I write unto you.*

[a] See on Matt. xxiv. ver. 36.

VER. 2.

Αὐτοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ, οὕτως ἔρχεται.

[a] *For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*

[a] See on Matt. xxiv. ver. 43.

VER. 3.

Ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ· καὶ οὐ μὴ ἐκφύγωσιν.

[a] *For when they shall say, Peace and safety;* [b] *then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.*

[a] *But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be,* Matt. xxiv. 37—39. *And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth,* xxi. 34, 35.
[b] See on Matt. xxiii. ver. 33. clause 2.

VER. 4.

Ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ.

[a] *But ye, brethren, are not in darkness, that that day should overtake you as a thief.*

[a] See on Luke xvi. ver. 8.

VER. 5.

Πάντες ὑμεῖς υἱοὶ φωτός ἐστε, καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς, οὐδὲ σκότους.

[a] *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*

[a] See on Luke xvi. ver. 8.

VER. 6.

Ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

[a] *Therefore let us not sleep, as do others;* [b] *but let us watch* [c] *and be sober.*

[a] See on Matt. xxv. ver. 5. clause 2.
[b] See on Matt. xxiv. ver. 42. clause 1.
[c] See ver. 8. Let your moderation be known unto all men, Phil. iv. 5. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, 1 Tim. ii. 9. Notwithstanding she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety, 15. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, 1 Tim. iii. 2. Even so *must their wives be* grave, not slanderers, sober, faith-

ful in all things, 11. That the aged men be sober, grave, temperate, Tit. ii. 2. That they may teach the young women to be sober, to love their husbands, to love their children, 4. Young men likewise exhort to be sober minded, 6. Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, 12. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ, 1 Pet. i. 13. But the end of all things is at hand, be ye therefore sober, and watch unto prayer, iv. 7. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, v. 8.

VER. 7.

Οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ μεθυσκόμενοι, νυκτὸς μεθύουσιν.

For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

VER. 8.

Ἡμεῖς δὲ ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης· καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας.

[a] *But let us, who are of the day,* [b] *be sober,* [c] *putting on the breastplate of faith and love;* [d] *and for an helmet,* [e] *the hope of salvation.*

[a] See on Luke xvi. ver. 8.
[b] See on ver. 6. clause 3.
[c] See on Rom. xiii. ver. 12. clause 3.
[d] See on Eph. vi. ver. 17. clause 1.
[e] See on Rom. v. ver. 2. clauses 3, 4.

VER. 9.

Ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

[a] *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,*

[a] See on Rom. viii. ver. 29. clauses 1, 2.

VER. 10.

Τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν.

[a] *Who died for us,* [b] *that, whether we wake or sleep, we should live together with him.*

[a] See on Matt. xx. ver. 28. clauses 3, 4.
[b] See on John xii. ver. 26. clause 3.

VER. 11.

Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

[a] *Wherefore* * *comfort yourselves together,* [b] *and edify one another, even as also ye do.*

* Or, *exhort.*

[a] See on Rom. v. ver. 2. clause 3.
[b] See on Rom. xiv. ver. 19. clause 2.

VER. 12.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ καὶ νουθετοῦντας ὑμᾶς.

And we beseech you, brethren, to know them which [a] *labour among you, and are over you in the Lord, and admonish you;*

[a] See on Matt. ix. ver. 37. clause 2.

VER. 13.

Καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν. Εἰρηνεύετε ἐν ἑαυτοῖς.

[a] *And to esteem them very highly in love for their work's sake.* [b] *And be at peace among yourselves.*

[a] He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matt. x. 40—42.
[b] See on Mark ix. ver. 50. clause 3.

VER. 14.

Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

Now we * *exhort you, brethren,* [a] *warn them that are* † *unruly,* [b] *comfort the feeble-minded, support the weak,* [c] *be patient toward all men.*

* Or, *beseech.* † Or, *disorderly.*

[a] See on 1 Cor. iv. ver. 14.
[b] See on Matt. xii. ver. 20. clause 1.
[c] See on 1 Cor. xiii. ver. 4. clause 2.

VER. 15.

Ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῷ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας.

[a] *See that none render evil for evil unto any man;* [b] *but ever follow that which is good, both among yourselves, and to all men.*

[a] See on Matt. v. ver. 39. clause 2.
[b] See on Rom. xiv. ver. 19.

VER. 16.

Πάντοτε χαίρετε.

[a] *Rejoice evermore.*

[a] See on Rom. v. ver. 11. clause 1.

VER. 17.

Ἀδιαλείπτως προσεύχεσθε.

[a] *Pray without ceasing.*

[a] See on Luke xviii. ver. 1.

VER. 18.

Ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

[a] *In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

[a] See on Eph. v. ver. 4. clause 3.

VER. 19.

Τὸ Πνεῦμα μὴ σβέννυτε.

[a] *Quench not the Spirit.*

[a] See on Acts vii. ver. 51.

VER. 20.

Προφητείας μὴ ἐξουθενεῖτε.

Despise not [a] *prophesyings.*

[a] See on Acts xiii. ver 1.

VER. 21.

Πάντα δοκιμάζετε· τὸ καλὸν κατέχετε.

[a] *Prove all things;* [b] *hold fast that which is good.*

[a] These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts. xvii. 11. But he that is spiritual judgeth all things, yet he himself is judged of no man, 1 Cor. ii. 15. Let the prophets speak two or three, and let the other judge, xiv. 29. Proving what is acceptable unto the Lord, Eph. v. 10. That ye may approve things that are excellent, Phil. i. 10. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world, 1 John iv. 1. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars, Rev. ii. 2.

[b] See on John viii. ver. 31. clause 1.

VER. 22.

Ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

[a] *Abstain from all appearance of evil.*

[a] See on Matt. xvii. ver. 27. clause 1.

VER. 23.

Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.

And the very [a] *God of peace* [b] *sanctify you wholly:* [c] *and* I pray God [d] *your whole spirit and soul and body be preserved blameless unto* [e] *the coming of our Lord Jesus Christ.*

[a] See on Rom. xv. ver. 33.
[b] See on Luke i. ver. 75.
[c] See on Rom. i. ver. 9. clauses 4, 5.
[d] See on 1 Cor. i. ver. 8. clause 2.
[e] See on Matt. xvi. ver. 27. clause 1.

VER. 24.

Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

[a] *Faithful is he* [b] *that calleth you,* [c] *who also will do it.*

[a] See on 1 Cor. i. ver. 9. clause 1.
[b] See on Rom. i. ver. 6. clause 2.
[c] See on Matt. xxiv. ver. 35. clause 2.

VER. 25.

Ἀδελφοὶ, προσεύχεσθε περὶ ἡμῶν.

Brethren, [a] *pray for us.*

[a] See on Rom. xv. ver. 30.

VER. 26.

Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.

[a] *Greet all the brethren with an holy kiss.*

[a] See on Rom. xvi. ver. 16. clause 1.

VER. 27.

Ὁρκίζω ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις ἀδελφοῖς.

[a] *I* * *charge you by the Lord, that this epistle be read unto all* [b] *the holy brethren.*

* Or, *adjure.*

[a] And when this epistle is read among you, cause also that it be read in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea, Col. iv. 16.

[b] Wherefore, holy brethren, partakers of the heavenly calling, Heb. iii. 1.

VER. 28.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. Ἀμήν.

[a] *The grace of our Lord Jesus Christ* be *with you. Amen.*

[a] See on Rom. i. ver. 7. clause 7.

Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.

The first epistle *unto the Thessalonians was written from Athens.*

END OF THE FIRST EPISTLE TO THE THESSALONIANS.

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

[Written from Corinth, A. D. 52.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων, ἐν Θεῷ πατρὶ ἡμῶν, καὶ Κυρίῳ Ἰησοῦ Χριστῷ·

[a] *Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:*

[a] See on 1 Thess. i. ver. 1. clauses 1—6.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Grace unto you, and peace, from God our Father and the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους·

[a] *We are bound to thank God always for you, brethren, as it is meet,* [b] *because that your faith groweth exceedingly,* [c] *and the charity of every one of you all toward each other abundeth:*

[a] See on Rom. i. ver. 8. clause 1.
[b] See on 1 Thess. iv. ver. 1. clause 3.
[c] See on Mark ix. ver. 50. clause 3.

VER. 4.

Ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν, καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε·

[a] *So that we ourselves glory in you in the churches of God, for* [b] *your patience and faith in all your persecutions and tribulations that ye endure;*

[a] See on 2 Cor. i. ver. 14.
[b] See on Rom. v. ver. 3. clause 1.

VER. 5.

Ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε·

[a] Which is *a manifest token of the righteous judgement of God,* [b] *that ye may be counted worthy of the kingdom of God,* [c] *for which ye also suffer:*

[a] See on Phil. i. ver. 28. clause 2.
[b] But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, Luke xx. 35. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy, Rev. iii. 4.
[c] See on Matt. v. ver. 10.

VER. 6.

Εἴπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλῖψιν·

[a] *Seeing* it is *a righteous thing with God to recompense tribulation to them that trouble you;*

[a] See on Luke xviii. ver. 7. clause 2.

VER. 7.

Καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ,

[a] *And to you who are troubled, rest with us;* [b] *when the Lord Jesus shall be revealed from heaven* [c] *with his* [*] *mighty angels,*

[*] Gr. *angels of his power.*

[a] See on Matt. v. ver. 12. clauses 1, 2.

[b] See on Matt. xvi. ver. 27. clause 1.

[c] See on Matt. xiii. ver. 41. clause 1.

VER. 8.

Ἐν πυρὶ φλογὸς, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

[a] *In flaming fire,* [*] *taking* [b] *vengeance* [c] *on them that know not God,* [d] *and that obey not the Gospel of our Lord Jesus Christ:*

[*] Or, *yielding.*

[a] And ye came near, and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness, Deut. iv. 11. Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: The LORD shall swallow them up in his wrath, and the fire shall devour them, Psal. xxi. 8, 9. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God *is* judge himself. Selah. Psal. l. 3—6. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 9, 10. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, Heb. x. 27. For our God is a consuming fire, xii. 29. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, 2 Pet. iii. 7. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up, 10.

[b] To me *belongeth* vengeance and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste, Deut. xxxii. 35. O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself, Psal. xciv. 1. For the day of vengeance *is* in mine heart, and the year of my redeemed is come. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth, xlviii. 4—6. For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people, Heb. x. 30. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Rev. vi. 10. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand, 16, 17.

[c] The wicked shall be turned into hell, *and* all the nations that forget God, Psal. ix. 17. How long, LORD?

wilt thou be angry for ever? shall thy jealousy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name, lxxix. 5, 6. When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire; for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, Isa. xxvii. 11. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, John iii. 19.

[d] See on Rom. i. ver. 5. clause 3.

VER. 9.

Οἵτινες δίκην τίσουσιν, ὄλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ·

[a] *Who shall be punished with everlasting destruction* [b] *from the presence of the Lord, and from the glory of his power;*

[a] See on Matt. iii. ver. 12. clause 5.
[b] See on Matt. vii. ver. 23. clause 2.

VER. 10.

Ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύουσιν, (ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς,) ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[a] *When he shall come* [b] *to be glorified in his saints, and to be admired in all them that believe* (c *because our testimony among you was believed*) *in that day.*

[a] See on Matt. xvi. ver. 27. clause 1.
[b] See on Eph. i ver. 6. clause 1.
[c] For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye become followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia, 1 Thess. i. 5—7.

VER. 11.

Εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης, καὶ ἔργον πίστεως ἐν δυνάμει·

[a] *Wherefore also we pray always for you, that* [b] *our God* [c] *would* * *count you worthy of this calling,* [d] *and fulfil all the good pleasure of his goodness, and the work of faith with power;*

* Or, *vouchsafe.*

[a] See on Rom. i. ver. 9. clauses 4, 5.
[b] See on John xx. ver. 17. clause 6.
[c] See on ver. 5. clause 2.
[d] The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands, Psal. cxxxviii. 8. Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth, Hos. vi. 3. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear, Mark iv. 28. Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ, 1 Cor. i. 8. Being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jesus Christ, Phil. i. 6. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 12, 13. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen, Heb. xiii. 20, 21. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*, 1 Pet. v. 10.

VER. 12.

Ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν

αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *That the name of our Lord Jesus Christ may be glorified in you,* [b] *and ye in him,* [c] *according to the grace of our God and the Lord Jesus Christ.*

[a] This people have I formed for myself; they shall shew forth my praise, Isa. xliii. 21. Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel, xliv. 23. And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified, xlix. 3. Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified, lx. 21. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it, Jer. xxxiii. 9. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. And all mine are thine, and thine are mine; and I am glorified in them, xvii. 10. And they glorified God in me, Gal. i. 24. To the praise of the glory of his grace, Eph. i. 6. That we should be to the praise of his glory, who first trusted in Christ, 12. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, 14. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Jesus Christ, ii. 7.

[b] See on John xiv. ver. 18.

[c] See on Acts xv. ver. 11.

CHAP. II.—VER. 1.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν,

Now we beseech you, brethren, by the [a] *coming of our Lord Jesus Christ,* [b] *and* by *our gathering together unto him,*

[a] See on Matt. xvi. ver. 27. clause 1.

[b] For this we say unto you by the word of the Lord, that we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 15—17.

VER. 2.

Εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς, μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ.

That ye be not soon shaken in mind, or be troubled, neither by spirit, [a] *nor by word, nor by letter, as from us, as that the day of Christ is at hand.*

[a] For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep, 1 Thess. iv. 16.

VER. 3.

Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας·

[a] *Let no man deceive you by any means:* [b] *for* that day shall not come, *except there come a falling away first,* [c] *and that man of sin be revealed, the son of perdition;*

[a] See on Matt. xxiv. ver. 4.

[b] Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. This know also, that in the last days perilous times shall come. For men shall be lovers of their own

selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof; from such turn away, 2 Tim. iii. 1—3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables, iv. 3, 4.

[c] See verses 8—10. And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time, Dan. vii. 25.

VER. 4.

Ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα· ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός.

[a] *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.*

[a] For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north, Isa. xiv. 13. Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD, Because thine heart *is* lifted up, and thou hast said, I *am* a god, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God, Ezek. xxviii. 2. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things, Dan. vii. 8. And there was given unto him a mouth speaking great things, and blasphemies: and power was given unto him to continue forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven, Rev. xiii. 5, 6.

VER. 5.

Οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν;

Remember ye not, that, when I was yet with you, I told you these things?

VER. 6.

Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. '

And now ye know what [a] *withholdeth that he might be revealed in his time.*

[a] Or, *holdeth.*

VER. 7.

Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται·

For [a] *the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.*

[a] See on Acts xx. ver. 30.

VER. 8.

Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ·

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

VER. 9.

Οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους,

Even him, *whose coming is after the working of* [a] *Satan* [b] *with all power and signs and lying wonders,*

[a] See on Matt. iv. ver. 1. clause 4.

[b] See on Matt. xxiv. ver. 24. clause 2.

VER. 10.

Καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις· ἀνθ' ὧν τὴν ἀγάπην τῆς

ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς.

[a] *And with all deceivableness of unrighteousness* [b] *in them that perish; c because they received not the love of the truth, that they might be saved.*

[a] See on Matt. vii. ver. 15.
[b] See on 1 Cor. i. ver. 18. clauses 1, 2.
[c] See on John iii. ver. 19.

VER. 11.

Καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει·

[a] *And for this cause God shall send them strong delusion, that they should believe a lie:*

[a] But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: *and* they walked in their own counsels, Psal. lxxxi. 11, 12. For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the LORD said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder; for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid, Isa. xxix. 10—14. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand, Matt. xiii. 12, 13. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them: for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another: men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 18—28.

VER. 12.

Ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.

[a] *That they all might be damned who believed not the truth,* [b] *but had pleasure in unrighteousness.*

[a] See on John iii. ver. 18. clause 2.
[b] See on John viii. ver. 34.

VER. 13.

Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ Κυρίου, ὅτι εἵλετο ὑμᾶς ὁ Θεὸς

ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ Πνεύματος, καὶ πίστει ἀληθείας·

[a] *But we are bound to give thanks alway to God for you,* [b] *brethren beloved of the Lord,* [c] *because God hath from the beginning chosen you to salvation* [d] *through sanctification of the Spirit* [e] *and belief of the truth:*

[a] See on Rom. 1. ver. 8. clause 1.
[b] See on Rom. i. ver. 7. clause 2.
[c] See on Rom. ix. ver. 23. clause 2.
[d] See on Luke i. ver. 75.
[e] See on Rom. i. ver. 16. clause 3.

VER. 14.

Εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[a] *Whereunto he called you by our Gospel,* [b] *to the obtaining of the glory of our Lord Jesus Christ.*

[a] See on Rom. i. ver. 6. clause 2.
[b] See on Matt. xxv. ver. 46. clause 2.

VER. 15.

Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν.

[a] *Therefore, brethren, stand fast,* [b] *and hold the traditions which ye have been taught, whether by word, or our epistle.*

[a] See on John viii. ver. 31. clause 1.
[b] See chap. iii verse 6. Remember me in all things, and keep the ordinances, as I delivered *them* to you, 1 Cor. xi. 2.

VER. 16.

Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ὁ Θεὸς, καὶ Πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς, καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,

[a] *Now our Lord Jesus Christ himself, and* [b] *God, even our Father,* [c] *which hath loved us,* [d] *and hath given us everlasting consolation* [e] *and good hope through grace,*

[a] Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you, 1 Thess. iii. 11.
[b] See on Matt. v. ver. 9. clause 3.
[c] See on Matt. v. ver. 9 clause 3.
[d] See on John xiv. ver. 16. clause 2.
[e] See on Rom. v. ver. 2. clauses 3, 4.

VER. 17.

Παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι ὑμᾶς ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.

[a] *Comfort your hearts,* [b] *and stablish you in every good word and work.*

[a] See on Heb. vi. ver. 18. clause 2.
[b] See on Rom. i. ver. 11. clause 3.

CHAP. III.—VER. 1.

Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ, καὶ δοξάζηται καθὼς καὶ πρὸς ὑμᾶς·

[a] *Finally, brethren, pray for us,* [b] *that the word of the Lord may* [*] *have* free *course,* [c] *and be glorified,* [d] *even as* it is *with you:*

[*] Gr. *run.*
[a] See on Rom xv. ver. 30.
[b] See on Acts vi. ver. 7. clause 1.
[c] And when the Gentiles heard this, they were glad, and glorified the word of the Lord, Acts xiii. 48.
[d] For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia, 1 Thess. i. 5—7.

VER. 2.

Καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.

[a] *And that we may be delivered from* [*] *unreasonable and wicked men: for all* men *have not faith.*

[*] Or, *absurd.*

[a] And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* the Christ. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles, Acts xviii. 5, 6. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him

to the judgment-seat, Saying, This *fellow* persuadeth men to worship God contrary to the law. And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*. And he drave them from the judgment-seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat: and Gallio cared for none of those things. And Paul *after this* tarried *there* yet a good while, 12—18.

VER. 3.

Πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.

[a] *But the Lord is faithful,* [b] *who shall stablish you,* [c] *and keep* you *from evil.*

[a] See on 1 Cor. i. ver. 9. clause 1.
[b] See on John x. ver. 28. clauses 2, 3.
[c] See on Matt. vi. ver. 13. clause 2.

VER. 4.

Πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε.

[a] *And we have confidence in the Lord touching you,* [b] *that ye both do and will do the things which we command you.*

[a] See on Rom. xv. ver. 14. clause 1.
[b] See on Matt. vii. ver. 24. clause 1.

VER. 5.

Ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς ὑπομονὴν τοῦ Χριστοῦ.

[a] *And the Lord direct your hearts into* [b] *the love of God,* [c] *and into the* * *patient waiting for Christ.*

* Or, the *patience of Christ.*

[a] That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers, 1 Kings viii. 58. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee, 1 Chron. xxix. 18. O that my ways were directed to keep thy statutes, Psal. cxix. 5. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness, 35, 36. In all thy ways acknowledge him, and he shall direct thy paths, Prov. iii. 6. O Lord, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps, Jer. x. 23. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. v. 5.

[b] See on Rom. v. ver. 5. clause 2.
[c] See on 1 Thess. i. ver. 10. clause 1.

VER. 6.

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβε παρ' ἡμῶν.

[a] *Now we command you, brethren, in the name of our Lord Jesus Christ,* [b] *that ye withdraw yourselves from every brother that walketh disorderly,* [c] *and not after the tradition which he received of us.*

[a] See on 1 Thess. iv. ver. 1. clause 1.
[b] See on Matt. xviii. ver. 17. clause 2.
[c] See on chap. ii. ver. 15. clause 2.

VER. 7.

Αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν

[a] *For yourselves know how ye ought to follow us:* [b] *for we behaved not ourselves disorderly among you;*

[a] See on 1 Cor. iv. ver. 16.
[b] See on 2 Cor. i. ver. 12.

VER. 8.

Οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν

[a] *Neither did we eat any man's bread for nought;* [b] *but wrought with labour and travail night and day, that we might not be chargeable to any of you:*

[a] Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no

church communicated with me as concerning giving and receiving, but ye only, Phil. iv. 15.

[b] See on Acts xviii. ver. 3.

VER. 9.

Οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.

[a] *Not because we have not power, but to make ourselves an ensample unto you to follow us.*

[a] See on Matt. x. ver. 10. clause 3.

VER. 10.

Καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.

[a] *For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*

[a] See on Rom. xii. ver. 11. clause 1.

VER. 11.

Ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.

For we hear that there are some which walk among you disorderly, [a] *working not at all, but are busy bodies.*

[a] And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not, 1 Tim. v. 13.

VER. 12.

Τοῖς δὲ τοιούτοις παραγγέλλομεν, καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.

Now them that are such, [a] *we command and exhort by our Lord Jesus Christ,* [b] *that with quietness they work, and eat their own bread.*

[a] See on 1 Thess. iv. ver. 1. clause 1.
[b] See on 1 Thess. iv. ver. 11.

VER. 13.

Ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακήσητε καλοποιοῦντες.

[a] *But ye, brethren,* [*] *be not weary in well doing.*

[*] Or, *faint not.*

[a] See on John viii. ver. 31. clause 1.

VER. 14.

Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε καὶ μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπῇ,

[a] *And if any man obey not our word* [*] *by this epistle, note that man, and have no company with him,* [b] *that he may be ashamed.*

[*] Or, *signify that man by an epistle.*

[a] See on Matt. xviii. ver. 17. clause 2.
[b] And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son, Luke. xv. 17—21.

VER. 15.

Καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.

[a] *Yet count* him *not as an enemy,* [b] *but admonish* him *as a brother.*

[a] Sufficient to such a man *is* this punishment, which *was inflicted* of many. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you, that ye would confirm *your* love toward him, 2 Cor. ii. 6—8. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, Gal. vi. 1. And of some have compassion, making a difference: And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh, Jude 22, 23.
[b] See on Matt. xviii. ver. 15. clause 2.

VER. 16.

Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δώῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. Ὁ Κύριος μετὰ πάντων ὑμῶν.

Now [a] *the Lord of peace himself* [b] *give you peace always by all means.* [c] *The Lord* be *with you all.*

[a] See on Rom. xv. ver. 33.
[b] See on Rom. i. ver. 7. clause 5.
[c] See on Matt. xxviii. ver. 20. clause 2.

VER. 17.

Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω.

[a] *The salutation of Paul with mine own hand, which is the token in every epistle: so I write.*

[a] The Salutation of *me* Paul with mine own hand, 1 Cor. xvi. 21. The salutation by the hand of me Paul, Col. iv. 18.

VER. 18.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

[a] *The grace of our Lord Jesus Christ* be *with you all. Amen.*

[a] See on Rom. i. ver. 7. clause 7.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.

The second epistle *to the Thessalonians was written from Athens.*

END OF THE SECOND EPISTLE TO THE THESSALONIANS.

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

[Written from Macedonia, A.D. *circa* 64.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν,

[a] *Paul, an apostle of Jesus Christ, by the commandment of* [b] *God our Saviour, and the Lord Jesus Christ,* [c] which is *our hope;*

[a] See on Rom. i. ver. 1. clauses 1, 2.

[b] See on Luke i. ver. 47.

[c] Which is Christ in you the hope of glory, Col. i. 27.

VER. 2.

Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

[a] *Unto Timothy,* [b] my *own son in the faith:* [c] *Grace, mercy,* and *peace, from God our Father and Jesus Christ our Lord.*

[a] Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek, Acts xvi. 1—3.

[b] See on 1 Cor. iv. ver. 17. clause 2.

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν

As I besought thee to abide still at Ephesus, when I went into Macedonia, [a] *that thou mightest charge some that they teach no other doctrine,*

[a] Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 9—11.

VER. 4.

Μηδὲ προσέχειν μύθοις, καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει.

[a] *Neither give heed to fables* [b] *and endless genealogies,* [c] *which minister questions, rather than* [d] *godly edifying which is in faith:* so do.

[a] But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. 1 Tim. iv. 7. O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called, vi. 20. But shun profane *and* vain babblings; for they will increase unto more ungodliness, 2 Tim. ii. 16. And they shall turn away *their* ears from the truth, and shall be turned unto fables, iv. 4. Not giving heed to Jewish fables, and commandments of men that turn from the truth, Tit. i. 14.

[b] But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain, Tit. iii. 9.

[c] He is proud, knowing nothing,

but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 4, 5. But foolish and unlearned questions avoid, knowing that they do gender strifes, 2 Tim. ii. 23.

[d] See on Rom. xiv. ver. 19. clause 2.

VER. 5.

Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου·

[a] *Now the end of the commandment is charity,* [b] *out of a pure heart,* [c] *and of a good conscience,* [d] *and of faith unfeigned;*

[a] See on Matt. xxii. ver. 37. and Rom. v. ver. 5. clause 2.

[b] See on Matt. v. ver. 8. clause 1.

[c] See on 2 Cor. i. ver. 12. clause 1.

[d] When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. i. 5.

VER. 6.

Ὧν τινες ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν,

[a] *From which* [a] *some having swerved* [b] *have turned aside unto vain jangling;*

[a] Or, *which some not aiming at.*

[a] Which some professing, have erred concerning the faith, 1 Tim. vi. 21. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some, 2 Tim. ii. 18.

[b] For some are already turned aside after Satan, 1 Tim. v. 15.

VER. 7.

Θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται.

[a] *Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.*

[a] And certain men which came down from Judæa, taught the brethren, *and said,* Except ye be circumcised after the manner of Moses, ye cannot be saved, Acts xv. 1.

VER. 8.

Οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται,

[a] *But we know that the law is good, if a man use it lawfully;*

[a] See on Rom. vii. ver. 12.

VER. 9.

Εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολῴαις καὶ μητραλῴαις, ἀνδροφόνοις,

[a] *Knowing this, that the law is not made for a righteous man,* [b] *but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,*

[a] See on Rom. vi. ver. 4. clause 1.

[b] See on Rom. ii. ver. 12. clause 2.

VER. 10.

Πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται,

For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

VER. 11.

Κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθην ἐγώ.

[a] *According to the* [b] *glorious Gospel of* [c] *the blessed God,* [d] *which was committed to my trust.*

[a] In the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel, Rom. ii. 16.

[b] See on Rom. i. ver. 1. clause 5.

[c] Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords, 1 Tim. vi. 15.

[d] Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God, 1 Cor. iv. 1. A dispensation *of the Gospel* is committed unto me, ix. 17. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto

himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God, 2 Cor. v. 18—20. But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as *the Gospel* of the circumcision *was* unto Peter, Gal. ii. 7. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4. But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour, Tit. i. 3. See also on Rom. i. ver. 1. clause 2.

VER. 12.

Καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν·

[a] *And I thank Jesus Christ our Lord,* [b] *who hath enabled me, for that he counted me faithful,* [c] *putting me into the ministry;*

[a] See on Eph. v. ver. 4. clause 3.
[b] See on 1 Cor. xv. ver. 10. clause 4.
[c] See on ver. 11. clause 4.

VER. 13.

Τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ·

[a] *Who was before a blasphemer, and a persecutor, and injurious:* [b] *but I obtained mercy,* [c] *because I did* it *ignorantly in unbelief.*

[a] See on Acts viii. ver. 3.
[b] See on Rom. v. ver. 20. clause 2.
[c] I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, Acts xxvi. 9.

VER. 14.

Ὑπερεπλεόνασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

[a] *And the grace of our Lord* [b] *was exceeding abundant with faith and love which is in Christ Jesus.*

[a] See on Acts xv. ver. 11.
[b] See on Rom. v. ver. 20. clause 2.

VER. 15.

Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ.

[a] *This is a faithful saying, and worthy of all acceptation, that Christ Jesus* [b] *came into the world to* [c] *save sinners;* [d] *of whom I am chief.*

[a] *It is a faithful saying:* For if we be dead with *him*, we shall also live with *him*, 2 Tim. ii. 11. *This is a faithful saying,* and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men, Tit. iii. 8.
[b] I came not to send peace, but a sword, Matt. x. 34. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, xx. 28. I came not to call the righteous, Mark ii. 17. He came unto his own, and his own received him not, John i. 11. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go, viii. 14. I came not to judge the world, xii. 47. For this cause came I into the world, xviii. 37. Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, Rom. ix. 5.
[c] See on Matt. i. ver. 21. clause 3.
[d] Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.

VER. 16.

Ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

[a] *Howbeit for this cause I obtained mercy,* [b] *that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter* [c] *believe on him to life everlasting.*

[a] That in the ages to come he might shew the exceeding riches of his

grace; in *his* kindness toward us through Christ Jesus, Eph. ii. 7.

[b] See on Rom. ii. ver. 4. clauses 2, 3.

[c] See on Mark xvi. ver. 16. clause 1.

VER. 17.

Τῷ δὲ βασιλεῖ τῶν αἰώνων ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Now unto [a] *the King eternal,* [b] *immortal,* [c] *invisible,* [d] *the only wise God,* [e] *be honour and glory for ever and ever. Amen.*

[a] See on Matt. vi. ver. 13. clause 3.

[b] See on John v. ver. 26. clause 1.

[c] See on John i. ver. 18. clause 1.

[d] To God only wise, *be* glory through Jesus Christ for ever. Amen, Rom. xvi. 27. To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen, Jude 25.

[e] See on Rom. xi. ver. 36. clause 2.

VER. 18.

Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,

[a] *This charge I commit unto thee, son Timothy,* [b] *according to the prophecies which went before on thee,* [c] *that thou by them mightest war a good warfare;*

[a] See on ver. 11. clause 4.

[b] See chap. iv. ver. 14.

[c] See on Eph. vi. ver. 12—18.

VER. 19.

Ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπωσάμενοι, περὶ τὴν πίστιν ἐναυάγησαν.

[a] *Holding faith, and a good conscience;* [b] *which some having put away* [c] *concerning faith have made* [d] *shipwreck:*

[a] See on 2 Cor. i. ver. 12. clause 1.

[b] See on ver. 6.

[c] See on Gal. v. ver. 4.

[d] But they that will be rich fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim vi. 9. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 27.

VER. 20.

Ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος· οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

[a] *Of whom is Hymenæus and* [b] *Alexander;* [c] *whom I have delivered unto Satan,* [d] *that they may learn not to blaspheme.*

[a] And their word will eat as doth a canker: of whom is Hymenæus and Philetus; Who concerning the truth have erred, saying, That the resurrection is past already; and overthrow the faith of some, 2 Tim. ii. 17.

[b] Alexander the coppersmith did me much evil: The Lord reward him according to his works. Of whom be thou ware also; for he hath greatly withstood our words, 2 Tim. iv. 14, 15.

[c] See on 1 Cor. v. ver. 4, 5.

[d] But when we are judged, we are chastened of the Lord, that we should not be condemned with the world, 1 Cor. xi. 32. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother, 2 Thess. iii. 14, 15.

CHAP. II.—VER. 1.

Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων,

I [a] *exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks,* [b] *be made for all men;*

[a] Or, *desire.*

[b] See ver. 4. And the times of this ignorance God winked at; but now commandeth all men every where to repent, Acts xvii. 30. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you, 1 Thess. iii. 12.

VER. 2.

Ὑπὲρ βασιλέων, καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων· ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι·

[a] *For kings, and* for *all that are in* [a] *authority;* [b] *that we may lead a quiet*

and peaceable life [c] *in all godliness* [d] *and honesty.*

[*] Or, *eminent place.*

[a] See on Rom. xiii. ver. 1.
[b] See on Rom xii. ver. 18.
[c] See on Luke i. ver. 75.
[d] See on Rom. xii. ver. 17. clause 2.

VER. 3.

Τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ·

[a] *For this is good and acceptable in the sight of* [b] *God our Saviour;*

[a] See on Rom. xii. ver. 1. clause 2.
[b] See on Luke i. ver 47.

VER. 4.

Ὃς πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀλήθειας ἐλθεῖν.

[a] *Who will have all men to be saved, and to come unto the knowledge of the truth.*

[a] See on John i. ver. 7. clause 2. and Matt. viii. ver. 11. clause 1.

VER. 5.

Εἷς γὰρ Θεὸς, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,

[a] *For* there is *one God,* [b] *and one mediator between God and men, the* [c] *man Christ Jesus;*

[a] *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith, Rom. iii. 29, 30. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved, x. 12, 13. But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him, 1 Cor. viii. 6. One God and Father of all, who *is* above all, and through all, and in you all, Eph. iv. 6.

[b] Neither is there any days-man betwixt us, *that* might lay his hand upon us both, Job ix. 33. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, viii. 6. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance, ix. 15 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel, xii. 24. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1.

[c] See on Matt. xvi. ver. 13. clause 4.

VER. 6.

Ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις·

[a] *Who gave himself a ransom for all,* [b] [*] *to be testified in due time.*

[*] Or, *a testimony.*

[a] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.
[b] See on Matt. xxviii. ver. 19. clause 1.

VER. 7.

Εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι,) διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

Whereunto I am [a] *ordained a preacher,* [b] *and an apostle,* ([c] *I speak the truth in Christ,* and *lie not*;) [d] *a teacher of the Gentiles in faith and verity.*

[a] See on Mark iii. ver. 14. clause 1.
[b] See on Rom. i. ver. 1. clause 3.
[c] See on Rom. i. ver. 9. clause 1.
[d] See on Acts ix. ver. 15. clause 2.

VER. 8.

Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

[a] *I will therefore that men pray every where,* [b] *lifting up holy hands,* [c] *without wrath* [d] *and doubting.*

[a] See on Luke xviii. ver. 1.
[b] Not for *any* injustice in mine hands: also my prayer *is* pure, Job xvi. 17. I will wash mine hands in innocency: so will I compass thine altar, O LORD, Psal. xxvi. 6. If I

regard iniquity in my heart, the LORD will not hear *me*, lxvi. 18. The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight, Prov. xv. 8. The sacrifice of the wicked *is* abomination; how much more *when* he bringeth it with a wicked mind? xxi. 27. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood, Isa. i. 15. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts. Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand, Mal. i. 9, 10. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded, Jam. iv. 8. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight, 1 John iii. 20—22.

[c] See on Matt. v. ver. 24. clause 1.

[d] But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him, Heb. xi. 6. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man *is* unstable in all his ways, Jam. i. 6—8.

VER. 9.

Ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ κοσμίῳ, μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ·

[a] *In like manner also, that women adorn themselves in modest apparel,* [b] *with shamefacedness and sobriety;* [c] *not with* * *broidered hair, or gold, or pearls, or costly array;*

* Or, *plaited.*

[a] Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands, 1 Pet. iii. 3—5.

[b] Moreover, the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet, Isa. iii. 16. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, Tit. ii. 3—5

[c] In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, The rings, and nose-jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, The glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty, Isa. iii. 18—24. But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by:

his it was. And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*. Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them; And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them. My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savour: and *thus* it was, saith the Lord GOD. Moreover, thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter, That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them? And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood. And it came to pass, after all thy wickedness, (woe, woe unto thee! saith the Lord GOD, Ezek. xvi. 15—23.

VER. 10.

Ἀλλ' (ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν) δι' ἔργων ἀγαθῶν.

[a] *But (which becometh women professing godliness) with good works.*

[a] See on Matt. vii. ver. 24. clause 1.

VER. 11.

Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ·

[a] *Let the women learn in silence with all subjection.*

[a] See on 1 Cor. xiv. ver. 34, 35.

VER. 12.

Γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ.

[a] *But I suffer not a woman to teach,* [b] *nor to usurp authority over the man, but to be in silence.*

[a] See 1 Cor. xiv. ver. 35.

[b] See on 1 Cor. xi. ver. 3. clause 2.

VER. 13.

Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα.

[a] *For Adam was first formed, then Eve.*

[a] And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man, Gen. ii. 21, 22. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man, 1 Cor. xi. 8, 9.

VER. 14.

Καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονε,

[a] *And Adam was not deceived, but the woman being deceived was in the transgression.*

[a] And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat, Gen. iii. 6. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3.

VER. 15.

Σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης.

Notwithstanding she shall be saved in childbearing, [a] *if they continue in faith and charity and holiness with* [b] *sobriety.*

[a] See on John viii. ver. 31.

[b] See on 1 Thess. v. ver. 6. clause 3.

CHAP. III.—VER. 1.

Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.

This is a true saying, If a man desire [a] *the office of a bishop, he desireth a good work.*

[a] See on Acts xi. ver. 30.

VER. 2.

Δεῖ οὖν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλεον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν·

[p] *A Bishop then must be* [b] *blameless,* [c] *the husband of one wife, vigilant,* [d] *sober,* [e] *of good behaviour,* [e] *given to hospitality,* [f] *apt to teach;*

[e] Or, *modest.*

[a] If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers, Tit. i. 6—9.

[b] See on Luke i. ver. 6. clause 3.

[c] Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 4.

[d] See on 1 Thess. v. ver. 6. clause 3.

[e] See on Rom. xii. ver. 13. clause 2.

[f] And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 24, 25.

VER. 3.

Μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ· ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον,

[g] *Not* [e] *given to wine,* [b] *no striker,* [c] *not greedy* [d] *of filthy lucre;* [e] *but patient,* [f] *not a brawler,* [g] *not covetous;*

[e] Or, *ready to quarrel, and offer wrong, as one in wine.*

[g] And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? Blessed *is* that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, That he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers, Luke xii. 42—46. And be not drunk with wine, wherein is excess; but be filled with the Spirit, Eph. v. 18. For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, Tit. i. 7.

[b] And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, 2 Tim. ii. 24. For a Bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate, Tit. i. 7, 8.

[c] So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof, Prov. i. 19. He that is greedy of gain troubleth his own house, xv. 27. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD, Isa. lvi. 10, 11. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11.

[d] And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment, 1 Sam. viii. 3. For a Bishop must be ——not given to filthy lucre, Tit. i. 8. Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, 11. Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind, 1 Pet. v. 2.

[e] See on clause 2.

[f] To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men, Tit. iii. 2.

[g] See on Luke xii. ver. 15. clause 2.

VER. 4.

Τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος·

[a] *One that ruleth well his own house, having his children in subjection* [b] *with all gravity;*

[a] See ver. 12. For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him, Gen. xviii. 19. As for me and my house, we will serve the LORD, Josh. xxiv. 15. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway, Acts x. 2. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly, Tit. i. 6.

[b] That the aged men be sober, grave, temperate, sound in faith, in charity, in patience, Tit. ii. 2. In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, 7.

VER. 5.

(Εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οἶδεν, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;)

[a] *(For if a man know not how to rule his own house, how shall he take care of the Church of God?)*

[a] Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be light esteemed, 1 Sam. ii. 29, 30. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him, that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offerings for ever, iii. 12—14.

VER. 6.

Μὴ νεόφυτον· ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.

Not [a] *a novice,* [b] *lest being lifted up with pride he fall into the condemnation of the devil.*

[a] Or, *one newly come to the faith.*

[b] For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day, Jude 6.

VER. 7.

Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.

[a] *Moreover he must have a good report of them which are without; lest he fall into reproach and* [b] *the snare of the devil.*

[a] See on 1 Thess. iv. ver. 12. clause 2.

[b] And that they may recover themselves out of the snare of the devil, 2 Tim. ii. 26.

VER. 8.

[a] *Διακόνους ὡσαύτως σεμνούς, μὴ διλόγους, μὴ οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς·*

[a] *Likewise* must *the deacons* [b] be *grave,* [c] *not doubletongued,* [d] *not given to much wine,* [e] *not greedy of filthy lucre;*

[a] Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye

out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; Whom they set before the apostles: and when they had prayed, they laid *their* hands on them, Acts vi. 2—6.

[b] See on ver. 4. clause 2.

[c] See on Rom. iii. ver. 13. clause 2.

[d] See on ver. 3. clause 1.

[e] See on ver. 3. clauses 3, 4.

VER. 9.

Ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει·

[a] *Holding the mystery of the faith in a pure conscience.*

[a] See on 2 Cor. i. ver. 12. clause 1.

VER. 10.

Καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες.

And let these also first be proved; then let them use the office of a Deacon, being found *blameless.*

VER. 11.

Γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσι.

[a] *Even so* must their *wives* be *grave,* [b] *not slanderers,* [c] *sober, faithful in all things.*

[a] They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God, Lev. xxi. 7.

[b] See on Rom. i. ver. 29. clause 2.

[c] See on 1 Thess. v. ver. 6. clause 3.

VER. 12.

Διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι, καὶ τῶν ἰδίων οἴκων·

[a] *Let the Deacons be the husbands of one wife,* [b] *ruling their children and their own houses well.*

[a] Marriage *is* honourable in all, and the bed undefiled, Heb. xiii. 4.

[b] See on ver. 4. clause 1.

VER. 13.

Οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν παῤῥησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

For they that have [a] *used the office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*

[a] Or, *ministered.*

VER. 14.

Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρός σε τάχιον·

These things write I unto thee, hoping to come unto thee shortly:

VER. 15.

Ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στῦλος καὶ ἑδραίωμα τῆς ἀληθείας.

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in [a] *the house of God, which is the church of* [b] *the living God,* [c] *the pillar and* [d] *ground of the truth.*

[d] Or, *stay.*

[a] Who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 2—6. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

[b] See on John v. ver. 26. clause 1.

[c] See on Matt. xvi. ver. 18. clause 2.

VER. 16.

Καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν Πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

And without controversy [a] *great is the*

mystery of godliness: [b] *God was* [a] *manifest in the flesh,* [c] *justified in the Spirit,* [d] *seen of angels,* [e] *preached unto the Gentiles, believed on in the world,* [f] *received up into glory.*

[a] Gr. *manifested.*

[a] See on Matt. xiii. ver. 11. clause 2.

[b] See on John i. ver. 14. clause 1.

[c] And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 16, 17. And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 4.

[d] And, behold, angels came and ministered unto him, Matt. iv. 11. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, xxviii. 2. And, while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Acts i. 10, 11.

[e] See on Matt. xii. ver. 18. clause 5.

[f] See on Mark xvi. ver. 19. clauses 2, 3.

CHAP. IV.—VER. 1.

Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων,

Now [a] *the Spirit speaketh expressly,* [b] *that in the latter times some shall* [c] *depart from the faith,* [d] *giving heed to seducing spirits,* [e] *and doctrines of devils;*

[a] See on Acts viii. ver. 29.

[b] This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof, 2 Tim. iii. 1. 5. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation, 2 Pet. iii. 3, 4. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit, Jude 17—19.

[c] See on chap. i. ver. 6.

[d] For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 2 Cor. xi. 13—15. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, Rev. xiii. 11—14.

[e] See on 1 Cor. x. ver. 20.

VER. 2.

Ἐν ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν,

[a] *Speaking lies in hypocrisy;* [b] *having their conscience seared with a hot iron;*

[a] See on 2 Cor. ii. ver. 17.

[b] Who being past feeling have given themselves over unto lasciviousness, Eph. iv. 19.

VER. 3.

Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

Forbidding to marry, and commanding to abstain from meats, [a] which God hath created to be received [b] with thanksgiving of them [c] which believe and know the truth.

[a] See on Matt. xv. ver. 11. clause 1.

[b] See on Matt. xiv. ver. 19. clause 3.

[c] Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 7—13.

VER. 4.

Ὅτι πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον·

[a] For every creature of God, is good, and nothing to be refused if it be received with thanksgiving:

[a] See on ver. 3.

VER. 5.

Ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως.

[a] For it is sanctified by the word of God and prayer.

[a] See on Matt. xiv. ver. 19. clause 3.

VER. 6.

Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας, ᾗ παρηκολούθηκας.

[a] If thou put the brethren in remembrance of these things, [b] thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

[a] See on Rom. xv. ver. 15. clause 1.

[b] See on Matt. xxiv. ver. 45.

VER. 7.

Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·

[a] But refuse profane and old wives' fables, [b] and exercise thyself rather unto godliness.

[a] See on chap. i. ver. 4. clause 1.

[b] But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, 1 Tim. vi. 11. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men, Acts xxiv. 16. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; And to knowledge, temperance; and to temperance, patience; and to patience, godliness; And to godliness, brotherly kindness; and to brotherly kindness, charity, 2 Pet. i. 5—7.

VER. 8.

Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

*For bodily exercise profiteth * little: [a] but godliness is profitable unto all things, having promise of the life that now is, [b] and of that which is to come.*

* Or, *for a little time.*

[a] See on Matt. v. ver. 5. clause 2. and vi. ver. 33. clause 4.

[b] See on John x. ver. 28. clause 2.

VER. 9.

Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος.

[a] This is a faithful saying, and worthy of all acceptation.

[a] See on chap. i. ver. 15. clause 1.

VER. 10.

Εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι,

ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

[a] *For therefore we both labour and suffer reproach, because* [b] *we trust in* [c] *the living God,* [d] *who is the Saviour* [e] *of all men,* [f] *specially of those that believe.*

[a] See on 1 Cor. iv. ver. 9 ——13.
[b] See on Matt. xii. ver. 21.
[c] See on John v. ver. 26. clause 1.
[d] See on Luke i. ver. 47.
[e] See on Rom. v. ver. 18. clause 2.
[f] See on Mark xvi. ver. 16. clause 1.

VER. 11.

Παράγγελλε ταῦτα καὶ δίδασκε.

These things command and teach.

VER. 12.

Μηδείς σου τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἁγνείᾳ.

[a] *Let no man despise thy youth;* [b] *but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*

[a] Now, if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*. Let no man therefore despise him; but conduct him forth in peace, that he may come unto me: for I look for him with the brethren, 1 Cor. xvi. 10, 11. Let no man despise thee, Tim. ii. 15.

[b] Be ye followers of me, even as I also *am* of Christ, 1 Cor. xi. 1. In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, Tit. ii. 7.

VER. 13.

[a]Ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

Till I come, give attendance to reading, to exhortation, to doctrine.

VER. 14.

Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

[a] *Neglect not the gift that is in thee,* [b] *which was given thee by prophecy,* [c] *with the laying on of the hands of the presbytery.*

[a] See on Matt. xxv. ver. 14. clause 2.
[b] See chap. i. ver. 18.
[c] See on Acts vi. ver. 6.

VER. 15.

Ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σου ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν.

Meditate upon these things; [a] *give thyself wholly to them; that thy profiting may appear* [*] *to all.*

[*] Or, *in all things.*

[a] But we will give ourselves continually to prayer, and to the ministry of the word, Acts vi. 4.

VER. 16.

Ἔπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

[a] *Take heed unto thyself,* [b] *and unto the doctrine; continue in them: for* [c] *in doing this thou shalt both save thyself, and them that hear thee.*

[a] See on Acts xx. ver. 28. clause 1.
[b] In doctrine shewing uncorruptness, Tit. ii. 7.
[c] See on Acts xx. ver. 26, 27.

CHAP. V.—VER. 1.

Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς·

Rebuke not [a] *an elder,* [b] *but intreat him as a father;* [c] and *the younger men as brethren;*

[a] See on Acts xi. ver. 30.
[b] See on Rom. xiii. ver. 7. clause 3.
[c] See on Matt. xxiii. ver. 8. clause 3.

VER. 2.

Πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελφάς, ἐν πάσῃ ἁγνείᾳ.

The elder women as mothers; the younger as sisters, with all purity.

VER. 3.

Χήρας τίμα τὰς ὄντως χήρας·

[a] *Honour widows that are widows indeed.*

[a] See on Matt. xv. ver. 6. clause 1.

VER. 4.

Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστι καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ Θεοῦ.

But if any widow have children or nephews, [a] *let them learn first to shew* * *piety at home, and to requite their parents: for that is good and acceptable before God.*

* Or, *kindness.*

[a] See on Matt. xv. ver. 4.

VER. 5.

Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας.

Now she that is a widow indeed, and desolate, [a] *trusteth in God,* [b] *and continueth in supplications and prayers night and day.*

[a] See on Matt. xii. ver. 21.

[b] And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day, Luke ii. 37.

VER. 6.

Ἡ δὲ σπαταλῶσα ζῶσα τέθνηκε.

[a] *But she that liveth* * *in pleasure* [b] *is dead while she liveth.*

* Or, *delicately.*

[a] Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter, Jam. v. 5. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her, Rev. xviii. 7, 8.

[b] See on John v. ver. 25.

VER. 7.

Καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ὦσιν.

And these things give in charge, [a] *that they may be blameless.*

[a] See on 1 Cor. i. ver. 8. clause 2.

VER. 8.

Εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται, καὶ ἔστιν ἀπίστου χείρων.

But if any provide not for his own, and specially for those of his own * *house,* [a] *he hath denied the faith, and is worse than an infidel.*

* Or, *kindred.*

[a] They profess that they know God; but in works they deny *him*; being abominable, and disobedient, and unto every good work reprobate, Tit i. 16. I know thy works and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, Rev. ii. 13.

VER. 9.

Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα, γεγονυῖα ἑνὸς ἀνδρὸς γυνὴ·

[a] *Let not a widow be* * *taken into the number under threescore years old, having been the wife of one man,*

* Or, *chosen.*

[a] And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration, Acts vi. 1.

VER. 10.

Ἐν ἔργοις καλοῖς μαρτυρούμενη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε.

[a] *Well reported of* [b] *for good works; if she have brought up children,* [c] *if she have lodged strangers,* [d] *if she have washed the saints' feet,* [e] *if she have relieved the afflicted,* [f] *if she have diligently followed every good work.*

[a] He must have a good report of them which are without, 1 Tim. iii. 7. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, Acts vi. 3. And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, x. 22. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, xxii. 12. Demetrius hath good report of all

men, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true, 3 John 12.

[b] See on Matt. v. ver. 16. clause 1.
[c] See on Rom. xii. ver. 13. clause 2.
[d] See on John xiii. ver. 14.
[e] See on Matt. v. ver. 42.
[f] See on Matt. xiii. ver. 23. clause 3.

VER. 11.

Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν,

[a] *But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;*

[a] See ver. 9. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness:* then he forsook God *which* made him, and lightly esteemed the Rock of his salvation, Deut. xxxii. 15. According to their pasture, so were they filled; and their heart was exalted; therefore have they forgotten me, Hos. xiii. 6.

VER. 12.

Ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν.

[a] *Having damnation, because they have cast off their first faith.*

[a] I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, Gal. i. 6. Nevertheless I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 4, 5.

VER. 13.

Ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιέρχεσθαι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσα τὰ μὴ δέοντα.

And withal they learn to be *idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.*

VER. 14.

Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν.

I will therefore that the younger women marry, bear children, [a] guide the house, give none occasion to the adversary [*] to speak reproachfully.

[*] Gr. *for their railing.*

[a] Every wise woman buildeth her house: but the foolish plucketh it down with her hands, Prov. xiv. 1. She looketh well to the ways of her household, and eateth not the bread of idleness, xxxi. 27. *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, Tit. ii. 5.

VER. 15.

Ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.

[a] *For some are already turned aside after* [b] *Satan.*

[a] See on chap. i. ver. 6.
[b] See on Matt. iv. ver. 1. clause 4.

VER. 16.

Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

[a] *If any man or woman that believeth have widows, let them relieve them,* [b] *and let not the Church be charged; that it may relieve them that are* [c] *widows indeed.*

[a] See on ver. 8.
[b] See on ver. 9.
[c] See on ver. 5.

VER. 17.

Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ·

Let [a] *the elders* [b] *that rule well* [c] *be counted worthy of double honour, especially they* [d] *who labour in the word and doctrine.*

[a] See on Acts xi. ver. 30.
[b] See on Matt. xxiv. ver. 45. clause 1.
[c] Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 7.
[d] See on Matt. ix. ver. 37. clause 2.

VER. 18.

Λέγει γὰρ ἡ γραφή· Βοῦν ἀλοῶντα οὐ φιμώσεις. καί· Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

For the Scripture saith, [a] *Thou shalt not muzzle the ox that treadeth out the corn. And,* [b] *The labourer is worthy of his reward.*

[a] Thou shalt not muzzle the ox when he treadeth out *the corn*, Deut. xxv. 4. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thrasheth in hope scould be partaker of his hope, 1 Cor. ix. 9, 10.

[b] Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning, Lev. xix. 13. Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates: At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee, Deut. xxiv. 14, 15. See also on Matt. x. ver. 10. clause 3.

VER. 19.

Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

Against [a] *an elder receive not an accusation, but* [*] *before two or three witnesses.*

[*] Or, *under.*

[a] See on Acts xi. ver. 30.

VER. 20.

Τοὺς ἁμαρτάνοντας, ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι.

[a] *Them that sin rebuke before all,* [b] *that others also may fear.*

[a] But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the *Jews*, why compellest thou the Gentiles to live as do the Jews? Gal. ii. 11—14.

[b] But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things, Acts v. 1—5. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things, 9—11.

VER. 21.

Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ, καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

[a] *I charge* thee *before God, and the Lord Jesus Christ, and the elect angels,* [b] *that thou observe these things* [*] *without* [c] *preferring one before another, doing nothing by partiality.*

[*] Or, *without prejudice.*

[a] I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession, That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ, 1 Tim. vi. 13, 14. Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers, 2 Tim. ii. 14. I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine, *iv.* 1, 2.

[b] See on Matt. xxviii. ver. 20. clause 1.

[c] Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more, 2 Cor. v. 16.

VER. 22.

Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις. Σεαυτὸν ἁγνὸν τήρει.

[a] *Lay hands* [b] *suddenly on no man, neither be partaker of other men's sins: keep thyself pure.*

[a] See on Acts vi. ver. 6.

[b] And let these also first be proved; then let them use the office of a deacon, being *found* blameless, 1 Tim. iii. 10. And the thing that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also, 2 Tim. ii. 2. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers, Tit. i. 5—9.

VER. 23.

Μηκέτι ὑδροπότει, ἀλλ' οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου, καὶ τὰς πυκνάς σου ἀσθενείας.

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

VER. 24.

Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν.

Some men's sins are open beforehand, going before to judgment; and some men *they follow after.*

VER. 25.

Ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα, κρυβῆναι οὐ δύνανται.

Likewise also the good works of some *are manifest beforehand; and they that are otherwise cannot be hid.*

CHAP. VI.—VER. 1.

Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται.

[a] *Let as many servants as are under the yoke count their own masters worthy of all honour,* [b] *that the name of God and* his *doctrine be not blasphemed.*

[a] See on Matt. viii. ver. 9. clause 2.

[b] See on Rom. ii. ver. 24.

VER. 2.

Οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσι καὶ ἀγαπητοὶ, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε, καὶ παρακάλει.

And they that have believing masters, let them not despise them, [a] *because they are brethren; but rather do* them *service, because they are* [*] *faithful and* [b] *beloved, partakers of the benefit. These things teach and exhort.*

[*] Or, *believing.*

[a] See on Matt. xxiii. ver. 8. clause 3.

[b] See on Rom. i. ver. 7. clause 2.

VER. 3.

Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,

[a] *If any man teach otherwise, and consent not to wholesome words,* [b] even *the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;*

[a] See on Matt. v. ver. 19. clause 3.
[b] See on Matt. xxviii. ver. 20. clause 1.

VER. 4.

Τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας· ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραί,

[a] *He is* * *proud, knowing nothing,* [b] *but* † *doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,*

* Or, *a fool.* † Or, *sick.*

[a] Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise, 1 Cor. iii. 18. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, viii. 1, 2. For if a man think himself to be something, when he is nothing, he deceiveth himself, Gal. vi. 3. Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, Col. ii. 18.

[b] See on chap. i. ver. 4. clauses 1, 2.

VER. 5.

Παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν· ἀφίστασο ἀπὸ τῶν τοιούτων.

* *Perverse disputings of* [a] *men of corrupt minds, and destitute of the truth, supposing that gain is godliness:* [b] *from such withdraw thyself.*

* Or, *gallings one of another.*

[a] See on Matt. vii. ver. 17. clause 2.
[b] See on Matt. xviii. ver. 17. clause 2.

VER. 6.

Ἔστι πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας.

[a] *But godliness* [b] *with contentment is great gain.*

[a] See on chap. iv. ver. 8.
[b] See on Luke iii. ver. 14. clause 2.

VER. 7.

Οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα.

[a] *For we brought nothing into this world,* [b] and it is *certain we can carry nothing out.*

[a] And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD; Job i. 21. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? Eccles. v. 15, 16.

[b] For when he dieth he shall carry nothing away; his glory shall not descend after him, Psal. xlix. 17. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God, Luke xii. 19—21.

VER. 8.

Ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.

[a] *And having food and raiment let us be therewith content.*

[a] See on Matt. vi. ver. 25. clauses 2. 4.; ver. 28, and 31.

VER. 9.

Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.

[a] *But they that will be rich fall into temptation and a snare, and* into *many foolish and hurtful lusts, which drown men in destruction and perdition.*

[a] See on Matt. xiii. ver. 22. clauses 1, 2.

VER. 10.

Ῥίζα γὰρ πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

[a] *For the love of money is the root of all evil:* [b] *which while some coveted after, they have* * *erred from the faith, and pierced themselves through with many sorrows.*

* Or, *been seduced.*

[a] See on Matt. xix. ver. 22. and 23. clause 1.

[b] For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia, 2 Tim. iv. 10. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11.

VER. 11.

Σὺ δέ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραϋπαθίαν.

But thou, [a] *O man of God,* [b] *flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.*

[a] That the man of God may be perfect, throughly furnished unto all good works, 2 Tim. iii. 17.

[b] Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, 1 Tim. v. 10. Let us therefore follow after the things which make for peace, and things wherewith one may edify another, Rom. xiv. 19. Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy, 1 Cor. xiv. 1. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you, Phil. iv. 8, 9. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity, 2 Pet. i. 5—7.

VER. 12.

Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

[a] *Fight the good fight of faith,* [b] *lay hold on* [c] *eternal life,* [d] *whereunto thou art also called,* [e] *and hast professed a good profession before many witnesses.*

[a] See on 1 Cor. ix. ver. 26. clause 2.

[b] See on Matt. xi. ver. 12.

[c] See on Matt. xix. ver. 16. clause 3.

[d] See on Rom. i. ver. 6. clause 2.

[e] See on Matt. x. ver. 32. clause 1.

VER. 13.

Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,

[a] *I give thee charge in the sight of God,* [b] *who quickeneth all things, and* before [c] *Christ Jesus, who before Pontius Pilate witnessed a good* * *confession;*

* Or, *profession.*

[a] See on chap. v. ver. 21. clause 1.

[b] See on John v. ver. 21.

[c] And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest, Matt. xxvii. 11.

VER. 14.

Τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίλημπτον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

[a] *That thou keep* this *commandment without spot, unrebukeable,* [b] *until the appearing of our Lord Jesus Christ:*

[a] See chap iv. ver. 11—16.

[b] See on Matt. xvi. ver. 27. clause 1.

VER. 15.

Ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ κύριος τῶν κυριευόντων,

Which in his times he shall shew, [a] *who is the blessed and only Potentate,* [b] *the King of kings, and Lord of lords;*

[a] See on Matt. vi. ver. 13. clause 3.

[b] By me kings reign, and princes decree justice, Prov. ix. 15. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him *are* called, and chosen, and faithful, Rev. xvii. 14. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS, xix. 16.

VER. 16.

Ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον. Ἀμήν.

[a] *Who only hath immortality,* [b] *dwelling in the light which no man can approach unto;* [c] *whom no man hath seen, nor can see:* [d] *to whom* be *honour and power everlasting. Amen.*

[a] See on John v. ver. 26.

[b] Who coverest *thyself* with light as *with* a garment; who stretchest out the heavens like a curtain, Psal. civ. 2. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power, Hab. iii. 3, 4. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it, Rev. xxi. 23, 24. and xxii. 5.

[c] See on John i. ver. 18. clause 1.

[d] See on Rom. xi. ver. 36. clause 2.

VER. 17.

Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πλουσίως πάντα εἰς ἀπόλαυσιν·

[a] *Charge them that are rich in this world, that they be not highminded,* [b] *nor trust in* [*] *uncertain riches,* [c] *but in* [d] *the living God,* [e] *who giveth us richly all things to enjoy;*

[*] Gr. *the uncertainty of riches.*

[a] See on Rom. xii. ver. 3. clause 2.

[b] See on Matt. vi. ver. 19.

[c] In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God. Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah, Psal. lxii. 7, 8. For the LORD God *is* a sun and shield; the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly. O LORD of hosts, blessed *is* the man that trusteth in thee, lxxxiv. 11, 12. *It is* better to trust in the LORD than to put confidence in man: *It is* better to trust in the LORD than to put confidence in princes, cxviii. 8, 9. Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 7, 8.

[d] See on John v. ver. 26. clause 1.

[e] See on Acts xiv. ver. 17.

VER. 18.

Ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς,

[a] *That they do good, that they be* [b] *rich in good works, ready to distribute,* [*] *willing to communicate;*

[*] Or, *sociable.*

[a] See on Matt. v. ver. 42.

[b] See on Luke xii. ver. 21. clause 2.

VER. 19.

Ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς.

[a] *Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*

[a] See on Matt. vi. ver. 20. and xxv. ver. 35, 36.

VER. 20.

Ὦ Τιμόθεε, τὴν παραταθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως·

[a] *O Timothy, keep that which is committed to thy trust,* [b] *avoiding profane* and *vain babblings, and oppositions of science falsely so called:*

[a] See on chap. i. ver. 11. clause 4.

[b] See on chap. i. ver. 4.

VER. 21.

Ἥν τινες ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἠστόχησαν. Ἡ χάρις μετὰ σοῦ. Ἀμήν.

[a] *Which some professing have erred concerning the faith.* [b] *Grace* be *with thee. Amen.*

[a] See on chap. i. ver. 6.

[b] See on Rom. i. ver. 7. clauses 4—7.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις ἐστὶ μητρόπολις Φρυγίας τῆς Παλατιανῆς.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

END OF THE FIRST EPISTLE TO TIMOTHY.

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

[Written from Rome, A. D. 62.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ,

[a] *Paul, an apostle of Jesus Christ by the will of God,* [b] *according to the promise of life* [c] *which is in Christ Jesus,*

[a] See on Rom. i. ver. 1. clauses 1. 3.
[b] See on Matt. xix. ver. 16. clause 3.
[c] See on Mark xvi. ver. 16. clause 1. and John vi. ver. 51. clause 5.

VER. 2.

Τιμοθέῳ ἀγαπητῷ τέκνῳ, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

[a] *To Timothy,* my *dearly beloved son: Grace, mercy,* and *peace, from God the Father and Christ Jesus our Lord.*

[a] See on 1 Tim. i. ver. 2.

VER. 3.

Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας,

[a] *I thank God, whom I serve from* my *forefathers* [b] *with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;*

[a] See on Acts xxii. ver. 3.
[b] And Paul, earnestly beholding the council said, Men *and* brethren, I have lived in all good conscience before God until this day, Acts. xxiii. 1. And herein do I exercise myself, to have always a conscience void of offence toward God and *toward* men, xxiv. 16.

VER. 4.

Ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ,

[a] *Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;*

[a] Do thy diligence to come shortly unto me, 2 Tim. iv. 9. Do thy diligence to come before winter, 21.

VER. 5.

Ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι, καὶ τῇ μητρί σου Εὐνίκῃ· πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

[a] *When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice;* [b] *and I am persuaded that in thee also.*

[a] Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: Which was well reported of by the brethren that were at Lystra and Iconium, Acts xvi. 1, 2.
[b] And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus, 2 Tim. iii. 15.

VER. 6.

Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου·

[a] *Wherefore I put thee in remembrance that thou stir up the gift of God,*

which is in thee by the putting on of my hands.

[a] See on 1 Tim. iv. ver. 14.

VER. 7.

Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς Πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης, καὶ σωφρονισμοῦ.

[a] *For God hath not given us the spirit of fear;* [b] *but of power,* [c] *and of love, and of a sound mind.*

[a] See on Rom. viii. ver. 15. clause 1.
[b] See on Luke xxiv. ver. 49.
[c] See on Rom. v. ver. 5. clauses 2, 3.

VER. 8.

Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συνκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ·

[a] *Be not thou therefore ashamed of the testimony of our Lord,* [b] *nor of me his prisoner:* [c] *but be thou partaker of the afflictions of the Gospel according to the power of God;*

[a] See on Matt. x. ver. 32, 33.
[b] See ver. 16. and chap. ii. ver. 9.
[c] See on Matt. v. ver. 10—12.

VER. 9.

Τοῦ σώσαντος ἡμᾶς, καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,

[a] *Who hath saved us,* [b] *and called us with an holy calling,* [c] *not according to our works,* [d] *but according to his own purpose and grace,* [e] *which was given us in Christ Jesus* [f] *before the world began;*

[a] See on Luke i. ver. 47.
[b] See on Rom. i. ver. 6. clause 2.
[c] See on Rom. iii. ver. 27.
[d] See on Matt. xi. ver. 26.
[e] See on John vi. ver. 37. clause 1.
[f] See on Matt. xxv. ver. 34. clause 5.

VER. 10.

Φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου·

[a] *But is now made manifest by the appearing of* [b] *our Saviour Jesus Christ,* [c] *who hath abolished death,* [d] *and hath brought life and immortality to light through the Gospel:*

[a] See on John iii. ver. 16. clause 1.
[b] See on Matt. i. ver. 21. clause 3.
[c] See on John xi. ver. 25.
[d] See on John v. ver. 40. clause 2.

VER. 11.

Εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν·

[a] *Whereunto I am appointed a preacher, and an apostle,* [b] *and a teacher of the Gentiles.*

[a] See on Rom. i. ver. 1. clause 2.
[b] See on Acts ix. ver. 15. clause 2.

VER. 12.

Δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

[a] *For the which cause I also suffer these things:* [b] *nevertheless I am not ashamed:* [c] *for I know whom I have* [e] *believed,* [d] *and am persuaded that he is able to keep that which I have committed unto him against* [c] *that day.*

[e] Or, *trusted.*

[a] See on John xvi. ver. 33. clause 2.
[b] See on Rom. i. ver. 16. clause 1.
[c] See on John v. ver. 23. clause 1.
[d] See on John x. ver. 28.
[e] See on Matt. vii. ver. 22. clause 1.

VER. 13.

Ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ.

[a] *Hold fast the form of sound words,* [b] *which thou hast heard of me,* [c] *in faith and love which is in Christ Jesus.*

[a] Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 16. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers, Tit. i. 9. But speak thou the things which become sound doctrine, ii. 1. In doctrine *shewing* uncorruptness, 7.

[b] And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also, 2 Tim. ii. 2.

[c] And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus, 1 Tim. i. 14.

VER. 14.

Τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

[a] *That good thing which was committed unto thee, keep* [b] *by the Holy Ghost which dwelleth in us.*

[a] See on 1 Tim. i. ver. 11. clause 4.
[b] See on John vii. ver. 39. clause 1.

VER. 15.

Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστι Φύγελλος καὶ Ἑρμογένης.

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

VER. 16.

Δῴη ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἅλυσίν μου οὐκ ἐπῃσχύνθη,

[a] *The Lord give mercy unto* [b] *the house of Onesiphorus;* [c] *for he oft refreshed me, and was not ashamed of my chain:*

[a] See on Matt. v. ver. 7.
[b] See chap. iv. ver. 19.
[c] See ver. 8. and chap. ii. ver. 9.

VER. 17.

Ἀλλὰ γενόμενος ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέ με, καὶ εὗρε·

But when he was in Rome, he sought me out very diligently, and found me.

VER. 18.

Δῴη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλτιον σὺ γινώσκεις.

[a] *The Lord grant unto him that he may find mercy of the Lord* [b] *in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.*

[a] See on Matt. v. ver. 7.
[b] See on Matt. vii. ver. 22. clause 1.

CHAP. II.—VER. 1.

Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,

[a] *Thou therefore, my son,* [b] *be strong in the grace that is in Christ Jesus.*

[a] See on 1 Cor. iv. ver. 17. clause 2.
[b] See on 1 Cor. xvi. ver. 13. clause 3.

VER. 2.

Καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.

[a] *And the things that thou hast heard of me* * *among* [b] *many witnesses, the same* [c] *commit thou* [d] *to faithful men, who shall be able to teach others also.*

* Or, *by.*

[a] Hold fast the form of sound words, which thou hast heard of me, 2 Tim. i. 13.

[b] Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery, 1 Tim. iv. 14. Whereunto thou art also called, and hast professed a good profession before many witnesses, vi. 12.

[c] See on 1 Tim. i. ver. 11. clause 4.

[d] A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity, 1 Tim. iii. 2—4. And let these also first be proved; then let them use the office of a deacon, being *found* blameless, 10. Lay hands suddenly on no man, neither be partaker of other men's sin's: keep thyself pure, iv. 22. See also on Matt. xxiv. ver. 45. clause 1.

VER. 3.

Σὺ οὖν κακοπάθησον, ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.

[a] *Thou therefore endure hardness,* [b] *as a good soldier of Jesus Christ.*

[a] See on Matt. x. ver. 22. clause 3.

[b] For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 3—5. Put on the

whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 11—16. That thou by them mightest war a good warfare. 1 Tim. i. 18.

VER. 4.

Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ.

No man that warreth [a] *entangleth himself with the affairs of this life;* [b] *that he may please him who hath chosen him to be a soldier.*

[a] See on Matt. xiii. ver. 22.

[b] Wherefore we labour, that, whether present or absent, we may be accepted of him, 2 Cor. v. 9.

VER. 5.

Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ,

[a] *And if a man also strive for masteries,* [b] yet is *he not crowned, except he strive lawfully.*

[a] See on 1 Cor. ix. ver. 25.

[b] I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 7, 8. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 12.

VER. 6.

Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

[a] *The husbandman* [*] *that laboureth must be first partaker of the fruits.*

[*] Or, *labouring first, must be partaker of the fruits.*

[a] I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labour. For we are labourers together with God: ye are God's husbandry; *ye are* God's building, 1 Cor. iii. 6—9.

VER. 7.

Νόει ἃ λέγω· δώῃ γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι.

Consider what I say, [a] *and the Lord give thee understanding in all things.*

[a] See on John xiv. ver. 26. clause 3.

VER. 8.

Μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβίδ, κατὰ τὸ εὐαγγέλιόν μου,

Remember that [a] *Jesus Christ, of the seed of David,* [b] *was raised from the dead* [c] *according to my Gospel:*

[a] See on Matt. i. ver. 1. clause 2.

[b] See on Acts ii. ver. 24. clause 1.

[c] See on Rom. ii. ver. 16. clause 3.

VER. 9.

Ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται.

[a] *Wherein I suffer trouble, as an evildoer,* even *unto bonds;* [b] *but the word of God is not bound.*

[a] See on 1 Cor. iv. ver. 13.

[b] And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no

man forbidding him, Acts xxviii. 30, 31. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak, Eph. vi. 19, 20. But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the Gospel; So that my bonds in Christ are manifest in all the palace, and in all other *places*; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear, Phil. i. 12—14. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you, 2 Thess. iii. 1.

VER. 10.

Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου.

[a] *Therefore I endure all things for* [b] *the elect's sakes,* [c] *that they may also obtain the salvation which is in Christ Jesus* [d] *with eternal glory.*

[a] See on Matt. x. ver. 22. clause 3.
[b] See on Matt. xxiv. ver. 22. clause 2.
[c] See on Matt. i. ver. 21. clause 3.
[d] See on Rom. ii. ver. 7. clause 2.

VER. 11.

Πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·

[a] It is *a faithful saying:* [b] *For if we be dead with* him, *we shall also live with* him:

[a] See on 1 Tim. i. ver. 15. clause 1.
[b] See on Rom. vi. ver. 5—8.

VER. 12.

Εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·

[a] *If we suffer, we shall also reign with* him: [b] *If we deny* him, *he also will deny us:*

[a] See on Matt. v. ver. 10.
[b] See on Matt. x. ver. 33.

VER. 13.

Εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται.

If we believe not, [a] *yet he abideth faithful:* [b] *he cannot deny himself.*

[a] See on Matt. xxiv. ver. 35. clause 2.
[b] God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good, Numb. xxiii. 19. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18.

VER. 14.

Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λογομαχεῖν, ἐπὶ οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.

Of these things put them *in remembrance,* [a] *charging* them *before the Lord* [b] *that they strive not about words to no profit,* but *to the subverting of the hearers.*

[a] See on 1 Tim. v. ver. 21. clause 1.
[b] See on 1 Tim. i. ver. 4.

VER. 15.

Σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

[a] *Study to shew thyself approved unto God,* [b] *a workman that needeth not to be ashamed,* [c] *rightly dividing* [d] *the word of truth.*

[a] See on Matt. xiii. ver. 52.
[b] See on Matt. ix. ver. 37. clause 2.
[c] See on Matt. xxiv. ver. 45. clause 2.
[d] See on John xvii. ver. 17. clause 2.

VER. 16.

Τὰς δὲ βεβήλους κενοφωνίας περίιστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας,

[a] *But shun profane* and *vain babblings: for they will increase unto more ungodliness:*

[a] See on 1 Tim. i. ver. 4. clauses 1, 2.

VER. 17.

Καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει· ὧν ἐστιν Ὑμέναιος καὶ Φιλητός,

And their word will eat as doth a [*] *canker:* [a] *of whom is Hymeneus and Philetus;*

[*] Or, *gangrene.*

[a] Holding faith, and a good conscience which some having put away, concerning faith have made shipwreck: Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme, 1 Tim. i. 19, 20.

VER. 18.

Οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι· καὶ ἀνατρέπουσι τὴν τινων πίστιν·

[a] *Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*

[a] See on 1 Tim. i. ver. 6.

VER. 19.

Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύτην· Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ· καί· Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Χριστοῦ.

[a] *Nevertheless the foundation of God* [b] *standeth* [*] *sure, having this seal,* [c] *The Lord knoweth them that are his. And,* [d] *Let every one that nameth the name of Christ* [e] *depart from iniquity.*

[*] Or, *steady.*

[a] See on 1 Cor. iii. ver. 11.

[b] See on Matt. xvi. ver. 18.

[c] And he spake unto Korah, and unto all his company, saying, Even to-morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him, Numb. xvi. 5. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish, Psal. i. 6. The LORD knoweth the days of the upright; and their inheritance shall be for ever, XXXVII. 18. The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him, Nah. i. 7. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock, Matt. vii. 25. I am the good shepherd, and know my sheep, and am known of mine, John x. 14. I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me, xiii. 18. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Rom. xi. 2. But if any man love God, the same is known of him, 1 Cor. viii. 3. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, Gal. iv. 9.

[d] See on Acts ix. ver. 14. clause 2.

[e] See on Col. iii. ver. 5. 8, 9.

VER. 20.

Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα· καὶ ἃ μὲν εἰς τιμήν, ἃ δὲ εἰς ἀτιμίαν.

[a] *But in a great house* [b] *there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.*

[a] See on Matt. xvi. ver. 18. clause 3.

[b] Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 21—23.

VER. 21.

Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν ἡγιασμένον, καὶ εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

[a] *If a man therefore purge himself from these, he shall be* [b] *a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.*

[a] See on 1 Cor. v. ver. 7. clause 1.

[b] If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve

me, him will my Father honour, John xii. 26. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ, 1 Pet. i. 7.

VER. 22.

Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας.

[a] *Flee also youthful lusts: but follow* righteousness, *faith, charity,* [b] *peace,* [c] *with them that call on the Lord* [d] *out of a pure heart.*

[a] See on 1 Tim. vi. ver. 11.
[b] See on Mark ix. ver. 50. clause 3.
[c] See on Acts ix. ver. 14. clause 2.
[d] See on 1 Tim. ii. ver. 8. clause 2.

VER. 23.

Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας·

[a] *But foolish and unlearned questions avoid, knowing that they do gender strifes.*

[a] See on 1 Tim. i. ver. 4.

VER. 24.

Δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον,

And [a] *the servant of the Lord* [b] *must not strive; but be gentle unto all men,* [c] *apt to teach,* [*] *patient,*

[*] Or, *forbearing.*

[a] See on Rom. i. ver. 1. clause 2.
[b] See on 1 Tim. iii. ver. 3.
[c] See on 1 Tim. iii. ver. 2. clause 6.

VER. 25.

Ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε δῷ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,

[a] *In meekness instructing those that oppose themselves;* [b] *if God* [c] *peradventure will give them repentance to the acknowledging of the truth;*

[a] See on Matt. xviii. ver. 15. clauses 2, 3.
[b] See on Acts v. ver. 31. clause 4.
[c] Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee, Acts viii. 22.

VER. 26.

Καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

[a] *And* that *they may* [*] *recover themselves out of the snare of the devil,* [b] *who are* † *taken captive by him at his will.*

[*] Gr. *awake.* † Gr. *taken alive.*

[a] See on Acts xxvi. ver. 18. clause 3.
[b] See on Luke iv. ver. 18. clause 5.

CHAP. III.—VER. 1.

Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί·

[a] *This know also, that in the last days perilous times shall come.*

[a] See on 2 Thess. ii. ver. 3. and 1 Tim. iv. ver. 1.

VER. 2.

Ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,

[a] *For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,*

[a] See on Rom. i. ver. 29, 30.

VER. 3.

Ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι,

Without natural affection, truce-breakers, [*] *false accusers, incontinent, fierce, despisers of those that are good,*

[*] Or, *make-bates.*

VER. 4.

Προδόται, πρopετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,

[a] *Traitors, heady, highminded,* [b] *lovers of pleasures more than lovers of God;*

[a] But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous *are they,* self-willed, they are not afraid to speak evil of dignities, 2 Pet. ii. 10. Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities, Jude 8.

[b] See on Rom. i. ver. 25. clause 3.

VER. 5.

Ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. Καὶ τούτους ἀποτρέπου·

[a] *Having a form of godliness, but denying the power thereof:* [b] *from such turn away.*

[a] See on Matt. xxi. ver. 30.

[b] See on Matt. xviii. ver. 17. clause 2.

VER. 6.

Ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτεύοντες τὰ γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις,

[a] *For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,*

[a] See on Matt. xxiii. ver. 14. clause 1.

VER. 7.

Πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυάμενα.

[a] *Ever learning, and never able to come to the knowledge of the truth.*

[a] See on Matt. xiii. ver. 14, 15.

VER. 8.

Ὃν τρόπον δὲ Ἰαννὴς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.

[a] *Now as Jannes and Jambres withstood Moses,* [b] *so do these also resist the truth:* [c] *men of corrupt minds,* [d] *reprobate concerning the faith.*

[d] Or, *of no judgment.*

[a] Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments, Exod. vii. 11.

[b] See on Acts vii. ver. 51.

[c] See on Rom. i. ver. 28.

VER. 9.

Ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

[a] *But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was.*

[a] And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man and upon beast. And the magicians could not stand before Moses because of the boil; for the boil was upon the magicians, and upon all the Egyptians, Exod. ix. 10, 11.

VER. 10.

Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,

But [a] *thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,*

[a] Or, *thou hast been a diligent follower of.*

VER. 11.

Τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἵους διωγμοὺς ὑπήνεγκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος.

[a] *Persecutions, afflictions, which came unto me* [b] *at Antioch, at Iconium, at Lystra; what persecutions I endured:* [c] *but out of* them *all the Lord delivered me.*

[a] See on 1 Cor. iv. ver. 9—11.

[b] But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium, Acts xiii. 50, 51. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews and also of the Greeks, believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren, xiv. 1, 2. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use *them* despitefully, and to stone them, They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about, 4—6. And there came thither *certain* Jews from Antioch and Iconium, who per-

suaded the people, and having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch, 19—21.

[c] See on 2 Cor. i. ver. 10.

VER. 12.

Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται·

[a] *Yea, and all that will live godly in Christ Jesus shall suffer persecution.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 13.

Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.

[a] *But evil men and seducers shall wax worse and worse, deceiving and being deceived.*

[a] See on 2 Thess. ii. ver. 11.

VER. 14.

Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες,

[a] *But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them:*

[a] See on John viii. ver. 31.

VER. 15.

Καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

[a] *And that from a child thou hast known the Holy Scriptures,* [b] *which are able to make thee wise unto salvation through faith which is in Christ Jesus.*

[a] When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. i. 5. Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek, Acts xvi. 1.

[b] See on Rom. i. ver. 16. clause 3.

VER. 16.

Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ.

[a] *All Scripture is given by inspiration of God,* [b] *and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

[a] See on Matt. x. ver. 20. clause 1.

[b] See on Rom. xv. ver. 4. clause 1.

VER. 17.

Ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

[a] *That the man of God may be perfect,* [c] *throughly* [b] *furnished unto all good works.*

[c] Or, *perfected.*

[a] See on Matt. v. ver. 48. clause 1.

[b] See on Matt. v. ver. 16. clause 1.

CHAP. IV.—VER. 1.

Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·

[a] *I charge thee therefore before God,* [b] *and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*

[a] See on 1 Tim. v. ver. 21. clause 1.

[b] See on John v. ver. 22.

VER. 2.

Κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως, ἀκαίρως· ἔλεγξον, ἐπιτίμησον, παρακάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

[a] *Preach* [b] *the word; be instant in season, out of season;* [c] *reprove, rebuke, exhort* [d] *with all longsuffering and doctrine.*

[a] See on Matt. x. ver. 7. clause 1.

[b] See on Mark. iv. ver. 14.

[c] Them that sin rebuke before all, that others also may fear, 1 Tim. v. 20. This witness is true. Wherefore rebuke them sharply; that they may be sound in the faith, Tit. i. 13. These things speak, and exhort; and rebuke with all authority. Let no man des-

pise thee, ii. 15. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words, Heb. xiii. 22.

[d] See on 1 Tim. iii. ver. 3. clause 2.

VER. 3.

Ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπισωρεύσουσι διδασκάλους, κνηθόμενοι τὴν ἀκοήν,

[a] *For the time will come when they will not endure sound doctrine;* [b] *but after their own lusts shall they heap to themselves teachers, having itching ears;*

[a] See on 1 Tim. iv. ver. 1.

[b] See on Luke vi. ver. 26. clause 2.

VER. 4.

Καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσι, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

[a] *And they shall turn away* their *ears from the truth, and shall be turned unto fables.*

[a] See on 1 Tim. i. ver. 4.

VER. 5.

Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

[a] *But watch thou in all things,* [b] *endure afflictions, do the work of an evangelist,* [c] *make full proof of thy ministry.*

[c] Or, *fulfil.*

[a] See on Matt. xxiv. ver. 42. clause 1.

[b] Be thou a partaker of the afflictions of the Gospel, according to the power of God, 2 Tim. i. 8. See also on Matt. x. ver. 27. clause 3.

VER. 6.

Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε.

[a] *For I am now ready to be offered, and the time of my departure is at hand.*

[a] Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all, Phil. ii. 17. See also on Acts xx. ver. 24. clauses 1, 2.

VER. 7.

Τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·

[a] *I have fought a good fight,* [b] *I have finished* my *course, I have kept the faith:*

[a] See on 1 Cor. ix. ver. 26. clause 2.

[b] See on Acts xx. ver. 24. clause 2.

VER. 8.

Λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

[a] *Henceforth there is laid up for me a crown of righteousness, which the Lord,* [b] *the righteous Judge, shall give me* [c] *at that day:* [d] *and not to me only, but unto all them also that love his appearing.*

[a] See on 1 Cor. ix. ver. 25.

[b] See on Rom. ii. ver. 11.

[c] See on Matt. vii. ver. 22. clause 1.

[d] And not only *they,* but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit,* the redemption of our body, Rom. viii. 23. Earnestly desiring to be clothed upon with our house which is from heaven, 2 Cor. v. 2. See also on 1 Thess. i. ver. 10. clause 1.

VER. 9.

Σπούδασον ἐλθεῖν πρός με ταχέως·

[a] *Do thy diligence to come shortly unto me:*

[a] See ver. 21.

VER. 10.

Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν.

For [a] *Demas* [b] *hath forsaken me,* [c] *having loved this present world, and is departed unto Thessalonica; Crescens to Galatia,* [d] *Titus unto Dalmatia.*

[a] See on Col iv. ver. 14.

[b] See on 1 Tim. i. ver. 6.

[c] See on Luke ix. ver. 62. clause 1.

[d] See on 2 Cor. ii. ver. 13. clause 1.

VER. 11.

Λουκᾶς ἐστι μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἔστι γάρ μοι εὔχρηστος εἰς διακονίαν.

Only [a] *Luke is with me. Take* [b] *Mark, and bring him with thee: for he is profitable to me for the ministry.*

[a] Luke the beloved physician, and Demas, greet you, Col. iv. 13. Lucas my fellow labourer, Philem. 24.

[b] And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying, Acts. xii. 12. And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark, 25.

VER. 12.

Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον.

And [a] *Tychicus have I sent to Ephesus.*

[a] See on Acts xx. ver. 4. clause 3.

VER. 13.

Τὸν φαιλόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.

The cloke that I left [a] *at Troas with Carpus, when thou comest, bring* with thee, *and the books*, but *especially the parchments.*

[a] And they, passing by Mysia, came down to Troas, Acts. xvi. 8. See also Acts xx. ver. 5—12.

VER. 14.

Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδώη αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ·

[a] *Alexander the coppersmith did me much evil:* [b] *the Lord reward him according to his works:*

[a] See 1 Tim. i. ver. 20.

[b] And I *am* this day weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the LORD shall reward the doer of evil according to his wickedness, 2 Sam. iii. 39. Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert, Psal. xxviii. 4. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you, 2 Thess. i. 6.

VER. 15.

Ὃν καὶ σὺ φυλάσσου· λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις.

Of whom be thou ware also; for he hath greatly withstood our [a] *words.*

[a] Or, *preachings.*

VER. 16.

Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη·

At my first answer no man stood with me, but all men *forsook me:* [a] I pray God *that it may not be laid to their charge.*

[a] See on Matt. v. ver. 44. clause 2.

VER. 17.

Ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύσθην ἐκ στόματος λέοντος.

[a] *Notwithstanding the Lord stood with me,* [b] *and strengthened me;* [c] *that by me the preaching might be fully known, and* that *all the Gentiles might hear:* [d] *and I was delivered out of the mouth of the lion.*

[a] See on Matt. xxviii. ver. 20. clause 2.

[b] See on 2 Cor. xii. ver. 9.

[c] See on Acts ix. ver. 15. clause 2.

[d] See on 2 Cor. i. ver. 10.

VER. 18.

Καὶ ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

[a] *And the Lord shall deliver me from every evil work,* [b] *and will preserve* me *unto his heavenly kingdom:* [c] *to whom* be *glory for ever and ever. Amen.*

[a] See on Matt. vi. ver. 13. clause 2.

[b] See on John x. ver. 28.

[c] See on Rom. xi. ver. 36. clause 2.

VER. 19.

Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον.

[a] *Salute Prisca and Aquila,* [b] *and the household of Onesiphorus.*

[a] See on Rom. xvi. ver. 3.

[b] See chap. i. ver. 16.

VER. 20.

Ἔραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.

[a] *Erastus abode at Corinth: but* [b] *Trophimus have I left at* [c] *Miletum sick.*

[a] See on Acts xix. ver. 22. clause 3.

[b] See on Acts xx. ver. 4. clause 4.

[c] And the next day we came to Miletus, Acts xx. 15.

VER. 21.

Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λῖνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

[a] *Do thy diligence to come before winter.* [b] *Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.*

[a] See ver. 9. 13.

[b] See on 1 Cor. xvi. ver. 20. clause 1.

VER. 22.

Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. Ἡ χάρις μεθ' ὑμῶν. Ἀμήν.

[a] *The Lord Jesus Christ* be *with thy spirit.* [b] *Grace* be *with you. Amen.*

[a] See on Matt. xxviii. ver. 20. clause 2.

[b] See on Rom. i. ver. 7. clauses 4—7.

Πρὸς Τιμόθεον δευτέρα, τῆς Ἐφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Ῥώμης ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι.

The second epistle *unto Timotheus, ordained the first Bishop of the church of the Ephesians, was written from Rome, when Paul was brought before* [a] *Nero the second time.*

[a] Gr. *Cæsar Nero*, or, *the emperor Nero.*

END OF THE SECOND EPISTLE TO TIMOTHY.

THE

EPISTLE OF PAUL THE APOSTLE

TO

TITUS.

[The date of this epistle is uncertain · the most probable opinion assigns it to A. D. 64.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, κατὰ πίστιν ἐκλεκτῶν Θεοῦ, καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν·

Paul, [a] a servant of God, [b] and an apostle of Jesus Christ, [c] according to the faith of God's [d] elect, [e] and the acknowledging of the truth which is after godliness;

[a] See on Rom. i. ver. 1. clause 2.
[b] See on Rom. i. ver. 1. clause 3.
[c] See on Acts xiii. ver. 48. clause 1.
[d] See on Matt. xxiv. ver. 22. clause 2.
[e] See on Rom. vi. ver. 4. clause 3.

VER. 2.

Ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων,

[a] In [a] hope of eternal life, [b] which God, that cannot lie, [c] promised [d] before the world began;

[a] Or, *for.*

[a] See on Rom. v. ver. 2. clauses 3, 4.
[b] See on 2 Tim. ii. ver. 13. clause 2.
[c] See on Matt. xix. ver. 16. clause 3.
[d] See on Matt. xxv. ver. 34. clauses 4, 5.

VER. 3.

Ἐφανέρωσε δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ·

[a] But hath in due times [b] manifested his word through preaching, [c] which is committed unto me, [d] according to the commandment of [e] God our Saviour:

[a] See on Rom. v. ver. 6. clause 2.
[b] But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, Rom. xvi. 26. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power, Eph. iii. 5—7.
[c] See on Rom. i. ver. 1. clause 3.
[d] But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake, Acts ix. 15, 16.
[e] See on Luke i. ver. 47.

VER. 4.

Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.

To [a] Titus, [b] mine own son after the common faith: [c] Grace, mercy, and peace, from God the Father and [d] the Lord Jesus Christ our Saviour.

[a] See on 2 Cor. ii. ver. 13. clause 1.
[b] Unto Timothy my own son in the faith, 1 Tim. i. 2. To Timothy my dearly beloved son, 2 Tim. ii. 2.
[c] See on Rom. i. ver. 7. clauses 4—7.
[d] See on Matt. i. ver. 21. clause 3.

VER. 5.

Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην·

[a] For this cause left I thee in Crete,

that thou shouldest set in order the things that are * *wanting*, [b] *and ordain elders in every city, as I had appointed thee:*

* Or, *left undone.*

[a] As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 1 Tim. i. 3.

[b] See on Acts xi. ver. 30.

VER. 6.

Εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνήρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα.

[a] *If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.*

[a] See on 1 Tim. iii. 2—4.

VER. 7.

Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ·

[a] *For a Bishop must be blameless,* [b] *as the steward of God,* [c] *not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;*

[a] See on 1 Tim. v. ver. 22. clause 2.
[b] See on Matt. xxiv. ver. 45. clause 1.
[c] See on 1 Tim. iii. ver. 3.

VER. 8.

Ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ·

[a] *But a lover of hospitality, a lover of* * *good men,* [b] *sober,* [c] *just,* [d] *holy,* [e] *temperate;*

* Or, *good things.*

[a] See on Rom. xii. ver. 13. clause 2.
[b] See on 1 Thess. v. ver. 6. clause 3.
[c] See on Matt. i. ver. 9. clause 1.
[d] See on Luke i. ver. 75.
[e] See on Acts xxiv. ver. 25. clause 2.

VER. 9.

Ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

[a] *Holding fast the faithful word,* * *as he hath been taught, that he may be able by sound doctrine, both to exhort, and to convince the gainsayers.*

* Or, *in teaching.*

[a] See on 2 Tim. i. ver. 13. clause 1.

VER. 10.

Εἰσὶ γὰρ πολλοὶ, καὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς,

[a] *For there are many unruly and vain talkers and deceivers, specially they of the circumcision:*

[a] See on 2 Cor. xi. ver. 13.

VER. 11.

Οὓς δεῖ ἐπιστομίζειν οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.

Whose mouths must be stopped; [a] *who subvert whole houses, teaching things which they ought not,* [b] *for filthy lucre's sake.*

[a] For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, 2 Tim. iii. 6.

[b] See on 1 Tim. iii. ver. 3. clause 3.

VER. 12.

Εἶπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

[a] *One of themselves,* even *a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.*

[a] For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring, Acts xvii. 28.

VER. 13.

Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,

This witness is true: [a] *wherefore rebuke them sharply, that they may be sound in the faith;*

[a] See on 2 Tim. iv. ver. 2. clause 3.

VER. 14.

Μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν.

[a] *Not giving heed to Jewish fables,*

[b] *and commandments of men that turn from the truth.*

[a] See on 1 Tim. i. ver. 4.
[b] See on Matt. xv. ver. 9. clause 2.

VER. 15.

Πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

[a] *Unto the pure all things* are *pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.*

[a] See on Luke xi. ver. 41. clause 2.

VER. 16.

Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

[a] *They profess that they know God, but in works they deny* him, *being abominable, and disobedient,* [b] *and unto every good work* [*] *reprobate.*

[*] Or, *void of judgment.*

[a] See on Matt. xxi. ver. 30.
[b] See on Rom. i. ver. 28. clause 2.

CHAP. II.—VER 1.

Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ.

[a] *But speak thou the things which become sound doctrine:*

[a] See on 2 Tim. i. ver. 13. clause 1.

VER. 2.

Πρεσβύτας νηφαλίους εἶναι, σεμνούς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.

That the aged men [a] *be* [*] *sober,* [b] *grave,* [c] *temperate,* [d] *sound in faith,* [e] *in charity,* [f] *in patience.*

[*] Or, *vigilant.*

[a] See on 1 Thess. v. ver. 6. clause 3.
[b] See on 1 Tim. iii. ver. 4. clause 2.
[c] See on Acts xxiv. ver. 25. clause 2.
[d] See on Matt. vii. ver. 25. clause 2.
[e] See on Matt. xxii. ver. 37. and Rom. v ver. 5. clause 2.
[f] See on Luke xxi. ver. 19.

VER. 3.

Πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους,

[a] *The aged women likewise, that* they be *in behaviour as becometh* [*] *holiness, not* [†] *false accusers, not given to much wine, teachers of good things;*

[*] Or, *holy women.*
[†] Or, *make-bates.*

[a] See on 1 Tim. ii. ver. 9, 10.

VER. 4.

Ἵνα σωφρονίζωσι τὰς νέας, φιλάνδρους εἶναι, φιλοτέκνους,

[a] *That they may teach the young women to be* [*] *sober, to love their husbands, to love their children,*

[*] Or, *wise.*

[a] See on 1 Tim. v. ver. 14.

VER. 5.

Σώφρονας, ἁγνὰς, οἰκουρούς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται.

[a] To be *discreet, chaste, keepers at home, good,* [b] *obedient to their own husbands,* [c] *that the word of God be not blasphemed.*

[a] And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully, 1 Tim. v. 13, 14.
[b] See on 1 Cor. xi. ver. 3. clause 2.
[c] See on Rom. ii. ver. 24. clause 1.

VER. 6.

Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν,

[a] *Young men likewise exhort to be* [*] *sober-minded.*

[*] Or, *discreet.*

[a] See on 1 Tim. iii. ver. 3. clause 1.

VER. 7.

Περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα, ἀφθαρσίαν,

[a] *In all things shewing thyself a pattern of good works:* [b] *in doctrine* shewing *uncorruptness, gravity, sincerity,*

[a] Be thou an example of the believers, in word, in conversation, in

charity, in spirit, in faith, in purity, 1 Tim. iv. 12.

[b] See on 2 Tim. i ver. 13. clause 1.

VER. 8.

Λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ὑμῶν λέγειν φαῦλον.

[a] *Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.*

[a] And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus answering, said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him, Mark xii. 16, 17. And no man after that durst ask him *any question*, 34.

VER. 9.

Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρίστους εἶναι, μὴ ἀντιλέγοντας,

[a] Exhort *servants to be obedient unto their own masters*, and *to please* them *well in all things*; *not* * *answering again*;

* Or, *gainsaying.*

[a] See on Matt. viii. ver. 9. clause 2.

VER. 10.

Μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθὴν ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.

[a] *Not purloining,* [b] *but shewing all good fidelity;* [c] *that they may adorn the doctrine* [d] *of God our Saviour in all things.*

[a] See on Luke iii. ver. 13.
[b] See on Matt. xxiv. ver. 45. clause 1.
[c] See on Matt. v. ver. 16. clause 1.
[d] See on Luke i. ver. 47.

VER. 11.

Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις,

[a] *For the grace of God that* * *bringeth salvation* [b] *hath appeared to all men,*

* Or, *bringing salvation to all men, hath appeared.*

[a] See on Acts xv. ver. 11.
[b] See on Rom. v. ver. 18. clause 3.

VER. 12.

Παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

[a] *Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*

[a] See on Rom. vi. ver. 4. clause 3. and ver. 6, 7.

VER. 13.

Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

[a] *Looking for* [b] *that blessed hope,* [c] *and the glorious appearing of the great God and* [d] *our Saviour Jesus Christ;*

[a] See on 2 Tim. iv. ver. 8. clause 4.
[b] See on Rom. viii. ver. 24.
[c] See on Matt. xxiv ver. 30. clause 3.
[d] See on Matt. i. ver. 21. clause 3.

VER. 14.

Ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

[a] *Who gave himself for us, that he might redeem us from all iniquity,* [b] *and purify* [c] *unto himself* [d] *a peculiar people, zealous of good works.*

[a] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.
[b] See on John xv. ver. 2. clause 3.
[c] See on Rom. xiv. ver. 7.
[d] Fear and dread shall fall upon them: by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased, Exod. xv. 16. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth *is* mine. And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel. xix. 5, 6. For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that

are upon the face of the earth, Deut. vii. 6. For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth, xiv. 2. And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments, xxvi. 18. For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure, Psal. cxxxv. 4. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 9, 10.

VER. 15.

Ταῦτα λάλει, καὶ παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς. Μηδείς σου περιφρονείτω.

[a] *These things speak, and exhort; and rebuke with all authority.* [b] *Let no man despise thee.*

[a] See on 2 Tim. iv. ver. 2. clause 3.
[b] See on 1 Tim. iv. ver. 12. clause 1.

CHAP. III.—VER. 1.

Ὑπομίμνησκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι,

[a] *Put them in mind* [b] *to be subject to principalities and powers, to obey magistrates,* [c] *to be ready to every good work,*

[a] See on Rom. xv. ver. 15. clause 1.
[b] See on Rom. xiii. ver. 1—7.
[c] See on Matt. xiii. ver. 23. clause 3. and 1 Cor. xv. ver. 58. clause 2.

VER. 2.

Μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραΰτητα πρὸς πάντας ἀνθρώπους.

[a] *To speak evil of no man,* [b] *to be no brawlers,* but *gentle,* [c] *shewing all meekness unto all men.*

[a] See on Rom. i. ver. 29. clause 2.
[b] See on Gal. v. ver. 22. clause .
[c] See on 1 Cor. xiii. ver. 4. clauses 1, 2.

VER. 3.

Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους·

[a] *For we ourselves also were sometimes foolish, disobedient, deceived,* [b] *serving divers lusts and pleasures,* [c] *living in malice and envy, hateful,* and *hating one another.*

[a] See on Rom. iii. ver. 19. clause 3.
[b] See on Rom. vi. ver. 19. clause 3.
[c] See on Rom. iii. ver. 13—15.

VER. 4.

Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ,

[a] *But after that the kindness and* * *love of* [b] *God our Saviour toward man appeared,*

* Or, *pity.*

[a] See on Rom. v. ver. 20. clause 2.
[b] See on Luke i. ver. 47.

VER. 5.

Οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου,

[a] *Not by works of righteousness which we have done,* [b] *but according to his mercy he saved us,* [c] *by the washing of regeneration, and renewing of the Holy Ghost;*

[a] See on Rom. iv. ver. 5. clauses 1—3.
[b] See on Luke i. ver. 54.
[c] See on John i. ver. 13. clauses 1. 5.

VER. 6.

Οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν·

[a] *Which he shed* [b] *on us* * *abundantly* [c] *through* [d] *Jesus Christ our Saviour;*

* Gr. *richly.*

[a] See on Acts ii. ver. 33. clause 3.
[b] See on John vii. ver. 39. clause 1.
[c] See on John xiv. ver. 26. clause 2.
[d] See on Matt. i. ver. 21. clause 3.

VER. 7.

Ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι γενώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου.

[a] *That being justified by his grace,* [b] *we should be made heirs according to the* [c] *hope of eternal life.*

[a] See on Acts xv. ver. 11.

[b] See on Matt. xxv. ver. 34. clauses 3, 4. and Acts xx. ver. 32. clause 2.

[c] See on Rom. v. ver. 2. clause 3.

VER. 8.

Πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες τῷ Θεῷ. Ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

[a] This is *a faithful saying,* [b] *and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

[a] See on 1 Tim. i. ver. 15. clause 1.

[b] See on Matt. v. ver. 19. clause 7.

VER. 9.

Μωρὰς δὲ ζητήσεις, καὶ γενεαλογίας, καὶ ἔριδας, καὶ μάχας νομικὰς περιΐστασο· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι.

[a] *But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.*

[a] See on 1 Tim. i. ver. 4.

VER. 10.

Αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ,

[a] *A man that is an heretick,* [b] *after the first and second admonition reject;*

[a] But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Pet. ii. 1.

[b] See on Matt. xviii. ver. 17. clause 2.

VER. 11.

Εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος.

Knowing that he that is such is subverted, and sinneth, being condemned of himself.

VER. 12.

Ὅταν πέμψω Ἀρτεμᾶν πρός σε ἢ Τυχικόν, σπούδασον ἐλθεῖν πρός με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι.

When I shall send Artemas unto thee, or [a] *Tychicus, be diligent to come unto me to Nicopolis:*

[a] See on Acts xx. ver. 4. clause 3.

VER. 13.

Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλὼ σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ.

Bring Zenas the lawyer, [a] *and Apollos on their journey diligently, that nothing be wanting unto them.*

[a] And a certain Jew, named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John, Acts xviii. 24, 25.

VER. 14.

Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.

[a] *And let ours also learn to* [*] *maintain good works for necessary uses,* [b] *that they be not unfruitful.*

[*] Or, *profess honest trades.*

[a] See on Matt. v. ver. 16. clause 1.

[b] See on John xv. ver. 8.

VER. 15.

Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες. Ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.

[a] *All that are with me salute thee.* [b] *Greet them that love us in the faith.* [c] *Grace be with you all. Amen.*

[a] See on 1 Cor. xvi. ver. 20. clause 1.

[b] See Rom. xvi. ver. 1—16.

[c] See on Rom. i. ver. 7. clauses 4—7.

Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας.

It was written to Titus, ordained the first Bishop of the Church of the Cretians, from Nicopolis of Macedonia.

END OF THE EPISTLE TO TITUS.

THE

EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

[Written from Rome, A. D. 62, or 63.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησου, καὶ Τιμόθεος ὁ ἀδελφὸς, Φιλήμονι τῷ ἀγαπητῷ καὶ συνέργῳ ἡμῶν,

[a] *Paul, a prisoner of Jesus Christ, and* [b] *Timothy our brother, unto Philemon our dearly beloved,* [c] *and fellow-labourer.*

[a] See on Eph. iii. ver. 1.
[b] See on 1 Cor. xvi. ver. 10.
[c] See on Matt. ix. ver. 37. clause 2.

VER. 2.

Καὶ Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ·

And to our beloved Apphia, [a] *and Archippus* [b] *our fellow-soldier,* [c] *and to the church in thy house:*

[a] Say unto Archippus, Take heed unto the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17.
[b] See on Phil. ii. ver. 25. clause 2.
[c] See on Matt. xviii. ver. 20. clause 1.

VER. 3.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Grace to you, and peace, from God our Father and the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 4.

Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,

[a] *I thank my God, making mention of thee always in my prayers,*

[a] See on Rom. i. ver. 8. clause 1. and ver. 9. clauses 4, 5.

VER. 5.

Ἀκούων σου τὴν ἀγάπην, καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,

Hearing of thy love and faith, [a] *which thou hast toward the Lord Jesus,* [b] *and toward all saints;*

[a] See on John v. ver. 23.
[b] See on Mark ix. ver. 50. clause 3.

VER. 6.

Ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν Ἰησοῦν.

[a] *That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus*

[a] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16.

VER. 7.

Χάριν γὰρ ἔσχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διά σου, ἀδελφέ.

[a] *For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.*

[a] See on 1 Thess. i. ver. 3. clause 1.

VER. 8.

Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον,

[a] *Wherefore, though I might be much bold in Christ* [b] *to enjoin thee that which is convenient,*

[a] Seeing then that we have such hope, we use great plainness of speech,

2 Cor. iii. 12. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you: But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh, x. 1, 2. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly) I am bold also, xi. 21.

[b] For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed, 2 Cor. x. 8.

VER. 9.

Διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ.

[a] *Yet for love's sake I rather beseech* thee, *being such an one as Paul the aged*, [b] *and now also a prisoner of Jesus Christ.*

[a] I therefore the prisoner of the Lord,) beseech you that ye walk worthy of the vocation wherewith ye are called, Eph. iv. 1. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

[b] See on Eph. iii. ver. 1. clause 1.

VER. 10.

Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὀνήσιμον,

[a] *I beseech thee for my son Onesimus,* [b] *whom I have begotten in my bonds:*

[a] With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here, Col. iv. 9.

[b] For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the Gospel, 1 Cor. iv. 15. My little children, of whom I travail in birth again until Christ be formed in you, Gal. iv. 19.

VER. 11.

Τὸν ποτέ σοι ἄχρηστον, νυνὶ δέ σοι καὶ ἐμοὶ εὔχρηστον, ὃν ἀνέπεμψα.

Which in time past was to thee unprofitable, [a] *but now profitable to thee and to me.*

[a] See on ver. 10. clause 1.

VER. 12.

Σὺ δὲ αὐτὸν, τοῦτ' ἔστι, τὰ ἐμὰ σπλάγχνα, προσλαβοῦ·

Whom I have sent again: [a] *thou therefore receive him, that is, mine own bowels.*

[a] See on Matt. vi. ver. 12. clause 3.

VER. 13.

Ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου·

Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel:

VER. 14.

Χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι· ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἑκούσιον.

But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

VER. 15.

Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς,

For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

VER. 16.

Οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοὶ, πόσῳ δὲ μᾶλλόν σοι καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ;

[a] *Not now as a servant, but above a servant, a brother b-loved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?*

[a] See on Matt. xxiii. ver. 8. clause 3.

VER. 17.

Εἰ οὖν ἐμὲ ἔχεις κοινωνὸν, προσλαβοῦ αὐτὸν ὡς ἐμέ.

If thou count me therefore a partner, [a] *receive him as myself.*

[a] See on Rom. xiv. ver. 1. clause 2.

VER. 18.

Εἰ δέ τι ἠδίκησέ σε, ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει.

If he hath wronged thee, or oweth thee ought, put that on mine account;

VER. 19.

Ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι προσοφείλεις.

I Paul have written it with mine own hand, I will repay it: [a] *albeit I do not say to thee how thou owest unto me even thine own self besides.*

[a] Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Eph. i. 20.

VER. 20.

Ναί, ἀδελφέ, ἐγώ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Κυρίῳ.

Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

VER. 21.

Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.

Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

VER. 22.

Ἅμα δὲ καὶ ἑτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

But withal prepare me also a lodging: for I trust that [a] *through your prayers I shall be given unto you.*

[a] See on Rom. xv. ver. 30.

VER. 23.

Ἀσπάζονταί σε, Ἐπαφρᾶς, ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,

There salute thee [a] *Epaphras, my* [b] *fellowprisoner in Christ Jesus;*

[a] See on Col. i. ver. 7. clause 1.
[b] See on Eph. iii. ver. 1. clause 1.

VER. 24.

Μᾶρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.

[a] *Marcus,* [b] *Aristarchus,* [c] *Demas,* [d] *Lucas,* [e] *my fellowlabourers.*

[a] See on 2 Tim. iv. ver. 11. clause 2.
[b] See on Acts xix. ver. 29. clause 2.
[c] Luke, the beloved physician, and Demas greet you, Col. iv. 14.
[d] See on 2 Tim. iv. ver. 11. clause 1.
[e] See on Matt. ix. ver. 37. clause 2.

VER. 25.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ Πνεύματος ὑμῶν. Ἀμήν.

[a] *The grace of our Lord Jesus Christ be with your spirit. Amen.*

[a] See on Rom. i. ver. 7. clause 7.

Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου.

Written from Rome to Philemon, by Onesimus a servant.

END OF THE EPISTLE TO PHILEMON.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

[Written from Rome, A. D. *circa* 62.]

CHAP. I.—VER. 1.

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ,

God, who [a] *at sundry times, and in* [b] *divers manners, spake in time past unto* [c] *the fathers by the prophets,*

[a] See on Matt. xi. ver. 3. and Luke i. ver. 54.

[b] And he said, Hear now my words: if there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream. My servant Moses *is* not so, who *is* faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? Numb. xii. 6—8. And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28.

[c] As he spake to our fathers, to Abraham and to his seed for ever, Luke i. 55. To perform the mercy *promised* to our fathers, and to remember his holy covenant, 72. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man, John vii. 22. And we declare unto you glad tidings, how that the promise which was made unto the fathers, Acts xiii. 32.

VER. 2.

[a]Ον ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν.

Hath in [a] *these last days* [b] *spoken unto us by* his *Son, whom he hath* [c] *appointed heir of all things, by whom also he made the worlds;*

[a] And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days, Gen. xlix. 1. And now, behold, I go unto my people: come *therefore, and* I will advertise thee what this people shall do to thy people in the latter days, Numb. xxiv. 14. When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice, Deut. iv. 30. For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands, xxxi. 29. And it shall come to pass in the last days *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it, Isa. ii. 2. The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it, Jer. xxx. 24. Yet will I bring again the captivity of Moab in the latter days, saith the

LORD. Thus far *is* the judgment of Moab, xlviii. 47. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes, Ezek. xxxviii. 16. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, *are* these, Dan. ii. 28. Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision *is* for *many* days, x. 14. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 5. But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it, Mic iv. 1. And it shall come to pass in the last days, saith God, I will pour out my of Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, Acts ii. 17. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him, Eph. i. 10. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 2 Pet. iii. 3. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, Jude 18.

[b] See on Matt. iii. ver. 17.

[c] See on Matt. xxviii. ver. 18.

VER. 3.

"Ος ὢν ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.

Who, being the [a] *brightness of* his *glory, and the express* [b] *image of his person, and* [c] *upholding all things by* [d] *the word of his power,* [e] *when he had by himself purged our sins,* [f] *sat down on the right hand of* [g] *the Majesty on high;*

[a] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works, xiv. 9, 10. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6.

[b] See on 2 Cor. iv. ver. 4. clause 4.

[c] The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah. Psal. lxxv. 3. And he is before all things, and by him all things consist, Col. i. 17. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 11.

[d] Where the word of a king *is*, *there is* power: and who may say unto him, What doest thou? Eccl. viii. 4. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, Rom. i 16. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, 2 Cor. iv. 7.

[e] Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself, Heb. vii. 27. Neither by the blood of goats and calves, but by his own blood he en-

tered in once into the holy place, having obtained eternal redemption *for us*, ix. 12. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? 14. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself, 26. The next day John seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world. John i. 29. And ye know that he was manifested to take away our sins; and in him is no sin. 1 John iii. 5. See also on Matt. xx. ver. 28. clauses 3, 4.

[f] Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 34. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, Col. iii. 1. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God, 1 Pet. i. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21. See also on Matt. xxii. ver. 44. clause 1. and Mark xvi. ver. 19. clause 3.

[g] Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all, 1 Chron. xxix. 11. Fair weather cometh out of the north: with God *is* terrible majesty, Job xxxvii. 22. And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth, Mic. v. 4. For we have not followed cunningly devised fables, when we made known unto you the coming and power of our Lord Jesus Christ, but were eye-witnesses of his majesty, 2 Pet. i. 16. To the only wise God our Saviour, *be* glory and majesty, and dominion and power, both now and ever. Amen, Jude 25.

VER. 4.

Τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

Being made [a] *so much better than the angels,* [b] *as he hath by inheritance obtained a more excellent name than they.*

[a] Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy *God*, hath anointed thee with the oil of gladness above thy fellows, ver. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, ii. 9. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, Eph. i. 21. And he is the head of the body, the Church: who is the beginning, the first born from the dead; that in all *things* he might have the pre-eminence, Col. i. 18. And ye are complete in him, which is the head of all principality and power, ii. 10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thess. i. 7. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 22. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, Rev. v. 11, 12.

[b] See on Matt. xxviii. ver. 18.

VER. 5.

Τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων· Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; Καὶ πάλιν· Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

For unto which of the angels said he

at any time, [a] *Thou art my Son, this day have I begotten thee? And again,* [b] *I will be to him a Father, and he shall be to me a Son?*

[a] So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee, Heb. v. 5. I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee, Psal. ii. 7. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee, Acts xiii. 33. See also on Matt. xiv. ver. 33. clause 3.

[b] He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever, 1 Chron. xxii. 10. And he said unto me, Solomon thy son, he shall build my house, and my courts; for I have chosen him *to be* my son, and I will be his father, xxviii. 6. He shall cry unto me, Thou *art* my Father, my God, and the rock of my salvation. Also I will make him *my* first-born, higher than the kings of the earth, Psal. lxxxix. 26, 27.

VER. 6.

Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

And again, when he bringeth in [a] *the first-begotten into the world, he saith,* [b] *And let all the angels of God worship him.*

[*] Or, *When he bringeth again.*

[a] When *there were* no depths, I was brought forth, when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth, Prov. viii. 24, 25. Who is the image of the invisible God, the first-born of every creature, Col. i. 15. See also on John i. ver. 14. clause 3.

[b] Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods, Psal. xcvii. 7. And, lo, the angel of of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly hosts praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men, Luke ii. 9—14. Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him, 1 Pet. iii. 22. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, Rev. v. 9—12.

VER. 7.

Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

And [*] *of the angels he saith,* [a] *Who maketh his angels spirits, and his ministers a flame of fire.*

[*] Gr. *unto.*

[a] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation, Heb. i. 14. And it came to pass, as they still went on, and talked, that behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven, 2 Kings ii. 11. And Elisha prayed, and said, LORD, I pray thee open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and

behold, the mountain *was* full of horses and chariots of fire round about Elisha, vi. 17. Who maketh his angels spirits; his ministers a flaming fire, Psal. civ. 4. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly, Isa. vi. 2. As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning, Ezek. i. 13, 14. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the LORD of all the earth, Zech. vi. 5.

VER. 8.

Πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.

But unto the Son he saith, [a] *Thy throne,* [b] *O God,* is [c] *for ever and ever*; [d] *a sceptre of* [e] *righteousness* is *the sceptre of thy kingdom.*

[e] Gr. *rightness*, or, *straightness.*

[a] Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre, Psal. xlv. 6.

[b] See on John i. ver. 1. clause 4.

[c] Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations, Psal. cxlv. 13. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the LORD of hosts will perform this, Isa. ix. 7. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed, vii. 14. For he must reign till he has put all enemies under his feet, 1 Cor. xv. 25. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Pet. i. 11.

[d] The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must* be just, ruling in the fear of God, 2 Sam. xxiii. 3. Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. Psal. lxxii. 1—4. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth 7. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence: and precious shall their blood be in his sight, 11—14. The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob, xcix. 4. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this, Isa. ix. 7. Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place,

as the shadow of a great rock in a weary land. Isa. xxxii. 1, 2. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper; and shall execute judgment and justice in the earth, Jer. xxiii. 5. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land, xxxiii. 15. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass, Zech. ix. 9.

VER. 9.

Ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε, ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

[a] *Thou hast loved righteousness,* [b] *and hated iniquity; therefore God,* [c] even *thy God,* [d] *hath anointed thee* [e] *with the oil of gladness above* [f] *thy fellows.*

[a] For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. The LORD trieth the righteous: but the wicked, and him that loveth violence, his soul hateth, Psal. xi. 5. He loveth righteousness and judgment: the earth is full of the goodness of the LORD, xxxiii. 5. For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off, xxxvii 28. I delight to do thy will, O my God; yea, thy law *is* within my heart. xl. 8. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows, xlv. 7. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them, Isa. lxi. 8.

[b] Through thy precepts I get understanding: therefore I hate every false way, Psal. cxix. 104. Therefore I esteem all *thy* precepts *concerning* all things *to be* right; *and* I hate every false way, 128. The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. Hate the evil, and love the good, and establish judgment in the gate; it may be that the LORD God of hosts, shall be with you, as ye have spoken, Amos v. 15. And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD, Zech. viii. 17. *Let* love be without dissimulation. Abhor that which is evil, cleave to that which is good, Rom. xii. 9. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 6, 7. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate, 15.

[c] He shall cry unto me, Thou *art* my Father, my God, and the Rock of my salvation, Psal. lxxxix. 26. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God, John xx. 17. The God and Father of our Lord Jesus Christ, which *is* blessed for evermore, knoweth that I lie not, 2 Cor. xi. 31. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, Eph. i. 3. Blessed *be* the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, 1 Pet. i. 3.

[d] See on Luke iv. ver. 18. clause 2.

[e] Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over, Psal. xxiii. 5. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees

of righteousness, the planting of the LORD, that he might be glorified, Isa. lxi. 3. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, Rom. xv. 13. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Gal. v. 22.

[f] For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, Heb. ii. 11. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord, 1 Cor. i. 9. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ, 1 John i. 3.

VER. 10.

Καί, Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί·

[a] *And Thou,* [b] *Lord,* [c] *in the beginning* [d] *hast laid the foundation of the earth; and the heavens are the* [e] *the works of thine hands:*

[a] Of old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; But thou *art* the same, and thy years shall have no end, Psal. cii. 25—27.

[b] See on Luke ii. ver. 11. clause 3.

[c] In the beginning God created the heaven and the earth, Gen. i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made, John i. 1—3. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God, Rev. iii. 14.

[d] When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth, Prov. viii. 29. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein, Isa. xlii. 5. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together, xlviii. 13. And forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor? li. 13. Ah LORD God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, *and* there is nothing too hard for thee, Jer. xxxii. 17. The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him, Zech. xii. 1.

[e] And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven, Deut. iv. 19. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? Psal. viii. 3, 4. The heavens declare the glory of God; and the firmament sheweth his handy-work, xix. 1. But now, O LORD, thou *art* our Father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand, Isa. lxiv. 8.

VER. 11.

Αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται·

They [a] *shall perish, but* [b] *thou remainest; and they all* [c] *shall wax old as doth a garment;*

[a] And this *word*, Yet once more, signifieth the removing of those things

that are shaken, as of things that are made, that those things which cannot be shaken may remain, Heb. xii. 27. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree, Isa. xxxiv. 4. For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind, lxv. 17. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, 2 Pet. iii. 7. And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea, Rev. xxi. 1. See also on Matt. v. ver. 18. clause 1.

[b] The LORD *is* King for ever and ever: the heathen are perished out of his land, Psal. x. 16. The LORD sitteth upon the flood; yea, The LORD sitteth King for ever, xxix. 10. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God, xc 2. Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he, Isa. xli. 4. Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God, xliv. 6. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, Rev. i. 11. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, 17, 18. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive, ii. 8.

[c] Behold, the LORD God will help me; who is he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up, Isa. l. 9. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished, li. 6. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever; and my salvation from generation to generation, 8.

VER. 12.

Καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

And as a vesture shalt thou fold them up, and they shall be changed: [a] *but thou art the same,* [b] *and thy years shall not fail.*

[a] Jesus Christ the same yesterday, and to-day, and for ever, Heb. xiii. 8. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you, Exod. iii. 14. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am, John viii. 58. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, Jam. i. 17. See also on John i. ver. 1. clause 4.

[b] For a thousand years in thy sight are but as yesterday when it is past, and *as* a watch in the night, Psal. xc. 4.

VER. 13.

Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

But [a] *to which of the angels said he at any time,* [b] *Sit on my right hand,* [c] *until I make thine enemies thy footstool?*

[a] For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son, Heb. i. 5.

[b] See on Matt. xxii. ver. 44. clause 1.

[c] Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven, in the time of thine anger: The LORD shall swallow them up in his wrath, and the fire shall devour them, Psal. xxi. 8, 9. His enemies will I clothe with shame; but upon himself shall his crown flourish, cxxxii. 18. I have trodden the wine-press alone; and of the people there *was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth, Isa. lxiii. 3—6. But those mine enemies, which would not, that I should reign over them, bring hither and slay *them* before me. Luke xix. 27. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed is death, 1 Cor. xv. 25, 26. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True; and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh, Rev. xix. 11—21. And whosoever was not found written in the book of life was cast into the lake of fire, xx. 15.

VER. 14.

Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

Are they not all [a] *ministering spirits, sent forth to* [b] *minister for them who shall be* [c] *heirs of salvation?*

[a] See on ver. 7.

[b] The angel of the LORD encampeth round about them that fear him, and delivereth them, Psal. xxxiv. 7. For he shall give his angels charge over thee, to keep thee in all thy ways, They shall bear thee up in *their* hands lest thou dash thy foot against a stone, xci. 11, 12. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O King, have I done no hurt, Dan. vi. 22. Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give

thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved; therefore understand the matter, and consider the vision, Dan. ix. 21—23. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words, x. 12. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost, Matt. i. 20. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him, ii. 13. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, xxiv. 31. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried, Luke xvi. 22. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Acts. v. 19. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God, x. 3, 4. And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands, xii. 7. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost, 23. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed, xvi. 26. For there stood by me this night the angel of God, whose I am, and whom I serve, xxvii. 23.

[c] That ye be not slothful, but followers of them who through faith and patience inherit the promises, Heb. vi. 12. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath, 17. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him* that we may be also glorified together, Rom. viii. 17. Know ye therefore that they which are of faith, the same are the children of Abraham, Gal. iii. 7. So then they which be of faith are blessed with faithful Abraham, 9. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise, 29. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel, Eph. iii. 6. That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 7. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him, Jam. ii. 5. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 4. Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered, iii. 7. See also on Acts xx. ver. 32. clause 2.

CHAP. II.—VER. 1.

Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παραῤῥυῶμεν.

[a] *Therefore we ought to give the more earnest heed to the things which we have*

heard, lest at any time [b] *we should* * *let* them *slip.*

* Gr. *run out as leaking vessels.*

[a] Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy son's sons, Deut. iv. 9. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing* which the LORD thy God hath forbidden thee, 23. And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it, xxxii. 46, 47. Take good heed therefore unto yourselves, that ye love the LORD your God. Else, if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you, Josh. xxiii. 11, 12. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed, 1 Chron. xxii. 13. My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as *for* hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding, Prov. ii. 1—6. My son, let not them depart from thine eyes: keep sound wisdom and discretion, iii. 21. Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only *beloved* in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live, iv. 1—4. My son attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart, 20—22. My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye, vii. 1, 2. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience, Luke viii. 15. Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men, ix. 44.

[b] And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, Heb. xii. 5. Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Matt. x. 9. Having eyes see ye not? and having ears, hear ye not? and do ye not remember? Mark viii. 18. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance, 2 Pet. i. 12, 13. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance, 15. This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance, iii. 1.

VER. 2.

Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,

For if the word [a] *spoken by angels was steadfast, and* [b] *every transgression and disobedience received a just* [c] *recompence of reward;*

[a] And he said, the LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand *went* a fiery law for them, Deut. xxxiii. 2. The chariots of God *are* twenty thousand, *even* thousands of angels; the Lord *is* among them, as in Sinai, in the holy place, Psal. lxviii. 17. Who have received the law by the disposition of angels, and have not kept *it*, Acts vii. 53. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator, Gal. iii. 19.

[b] He that despised Moses' law died without mercy under two or three witnesses, Heb. x. 28. And he said unto them, thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men, Exod. xxxii. 27, 28. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them; and they died before the LORD, Lev. x. 1, 2. Bring forth him that hath cursed without the camp: and let all that heard *him* lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin, xxiv. 14, 15. And he that blasphemeth the name of the LORD, *he* shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death, 16. And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague, Numb. xi. 33. Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you. Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old, and upward, which have murmured against me, Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years; and ye shall know my breach of promise. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. And the men which Moses sent to search the land, and who returned, and made all the congregation to murmur against him, by bringing a slander upon the land, Even those men, that did bring up the evil report upon the land, died by the plague before the LORD, xiv. 28—37. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses, xv. 32—36. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder

that *was* under them; And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods. They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense, xvi. 31—35. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah, 49. And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly: and the congregation drank, and their beasts *also*. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them, xx. 11, 12. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died, xxi. 6. And those that died in the plague were twenty and four thousand, xxv. 9. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God, are alive every one of you this day, Deut. iv. 34. Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy *gates*, even that man or that woman, and shalt stone them with stones till they die, xvii. 5. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel, 12. Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen, xxvii. 26. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, the people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall, 1 Cor. x. 5—12. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destoyed them that believed not, Jude 5.

[c] Cast not away therefore your confidence, which hath great recompence of reward, Heb. x. 35. But without faith *it is* impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him: xi. 6. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward, 26.

VER. 3.

Πῶς ἡμεῖς ἐκφευξόμεθα, τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

[a] *How shall we escape, if we neglect* [b] *so great salvation? which at the first* [c] *began to be spoken by the* Lord, [d] *and was confirmed unto us by them that heard* him;

[a] Of how much sorer punishment, suppose ye, shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace, Heb. x. 29. See that ye refuse not him that speaketh. For if they escaped not

who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven, xii. 25. And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria, and how shall we escape? Isa. xx. 6. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant and be delivered, Ezek. xvii. 15. Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape, 18. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell? Matt. xxiii. 33. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Rom. ii. 3. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape, 1 Thess. v. 3. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at *us*, what shall the end *be* of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear, 1 Pet. iv. 17, 18. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand, Rev. vi. 16, 17.

[b] And being made perfect, he became the author of eternal salvation unto all them that obey him, Rev. v. 9. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, vii. 25, 26. Behold, God *is* my salvation, I will trust and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song, he also is become my salvation, Isa. xii. 2. My righteousness *is* near; my salvation is gone forth, and mine arm shall judge the people; the isles shall wait upon me, and on mine arm shall they trust, li. 5. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation, 8. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh; Behold, his reward *is* with him, and his work before him, lxii. 11. And hath raised up an horn of salvation for us in the house of his servant David, Luke i. 69. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God, John iii. 16—18. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved, Acts iv, 12. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief, 1 Tim. i. 15. For the grace of God, that bringeth salvation, hath appeared to all men, Tit. ii. 11. And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb, Rev. vii. 10.

[c] Hath in these last days spoken unto us by his son, Heb. i. 2. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand, Matt. iv. 17. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, Mark i. 14. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people, Luke xxiv. 19. Ye men of Israel, hear these words; Jesus of

Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22.

[d] And he said unto him, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. And these things shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on *the right* hand of God, Mark xvi. 15—19. Even as they delivered them unto me, which from the beginning were eyewitnesses, and ministers of the word, Luke i. 2. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things, xxiv. 47, 48. And ye also shall bear witness, because ye have been with me from the beginning, John xv. 27. Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection, Acts i. 22. Him God raised up the third day, and showed him openly; Not to all the people, but unto witnesses chosen before God; *even* to us, who did eat and drink with him, after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the judge of quick and dead, x. 40—42.

VER. 4.

Συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν;

[a] *God also bearing* them *witness, both with signs and wonders, and with divers miracles, and* [*] *gifts of the Holy Ghost,* [b] *according to his own will?*

[*] Or, *distributions.*

[a] See on Mark xvi. ver. 20.

[b] And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 5. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, 9.

VER. 5.

Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.

For unto the angels hath he not put in subjection [a] *the world to come, whereof we speak.*

[a] And have tasted the good word of God, and the powers of the world to come, Heb. vi. 5. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 9.

VER. 6.

Διεμαρτύρατο δέ πού τις, λέγων· Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν;

But one [a] *in a certain place testified, saying,* [b] *What is man, that thou art mindful of him? or* [c] *the son of man, that thou* [d] *visitest him?*

[a] For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works, Heb. iv. 4. As he saith in another *place*, Thou *art* a priest for ever, after the order of Melchisedec, v. 6. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, 1 Pet. i. 11.

[b] What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? And *that* thou shouldest visit him every morning, *and* shouldest try him every moment? Job vii. 17, 18. What is man, that he should be clean? and he *which is* born

of a woman, that he should be righteous? xv. 14. What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all *things* under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, *and whatsoever* passeth through the path of the sea, Psal. viii. 4—8. Lord, what *is* man, that thou takest knowledge of him! *or* the son of man that thou makest account of him! cxliv. 3. All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity! Isa. xl. 17.

[c] How much less man, *that is* a worm? and the son of man *which is* a worm, Job xxv. 6. Put not your trust in princes, *nor* in the son of man, in whom *there is* no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish, Psal. cxlvi. 3, 4. I, *even* I, *am* he that comforteth you; who *art* thou, that thou shouldest be afraid of a man that *shall* die, and of the son of man, *which* shall be made as grass, Isa. li. 12.

[d] And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and God saw that *it was* good, Gen. i. 24. Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, Luke i. 68. Through the tender mercy of our God; whereby the day-spring from on high hath visited us, ver. 78.

VER. 7.

Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου·

Thou [a] *madest him* [*] *a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:*

[*] Or, *a little while inferior to.*

[a] But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he, by the grace of God, should taste death for every man, ver. 9.

VER. 8.

Πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

Thou [a] *hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing* that is *not put under him. But now we see not yet all things put under him.*

[a] For unto the angels hath he not put in subjection the world to come, whereof we speak, ver. 5. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? i. 13. See also on Matt. xxviii. ver. 18.

VER. 9.

Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.

But we see [a] *Jesus, who was made a little lower than the angels* [*] *for the suffering of death,* [b] *crowned with glory and honour; that he* [c] *by the grace of God should* [d] *taste death* [*] *for every man.*

[*] Or, *by.*

[a] For every High Priest is ordained to offer gifts and sacrifices; wherefore *it is* of necessity that this man have somewhat also to offer, Heb. viii. 3. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me, x. 5. And I will put enmity between thee and the woman, and between thy seed, and her seed, it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, xi. 1. For he shall grow up before him as a tender plant, and as a root out of a dry

ground: he hath no form nor comeliness, and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were *our* faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand, liii. 2—10. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8.

[b] For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. He asked life of thee, *and* thou gavest it him, *even* length of days for ever and ever. His glory *is* great in thy salvation: honour and majesty hast thou laid upon him, Psal. xxi. 3—5. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, Acts ii. 32. His eyes *were* as a flame of fire, and on his head *were* many crowns, and he had a name written, that no man knew but himself, Rev. xix. 12.

[c] For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. But God commendeth his love towards us, in that, while we were yet sinners Christ died for us, Rom. v. 8. He that spared not his his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? viii. 32. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain, vi. 1. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, 1 John iv. 9, 10.

[d] Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 26. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power, Mark ix. 1. But those mine enemies which would not that I should reign over them, bring hither, and slay *them before* my face, Luke ix. 27. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death, John viii. 52.

[e] The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away

the sin of the world, John i. 29. And I, if I be lifted up from the earth will draw all *men* unto me, xii. 32. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again, 2 Cor. v. 15. Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 6. And he is the propitiation for our sins, and not for ours only, but also for *the sins* of the whole world, 1 John ii. 2. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, Rev. v. 9.

VER. 10.

Ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

For [a] *it became him,* [b] *for whom* are *all things, and by whom* are *all things, in bringing* [c] *many sons unto* [d] *glory, to make* [e] *the captain of their salvation* [f] *perfect through sufferings.*

[a] For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. Ought not Christ to have suffered these things, and to enter into his glory, Luke xxiv. 26. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say,* at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus, Rom. iii. 25, 26. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence, Eph. i. 6—8. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus, ii. 7. To the intent that now, unto the principalities and powers in heavenly *places,* might be known by the church the manifold wisdom of God, iii. 10.

[b] The Lord hath made all *things* for himself; yea, even the wicked for the day of evil, Prov. xvi. 4. This people have I formed for myself; they shall shew forth my praise, Isa. xliii. 21. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever, Amen, Rom. xi. 36. But to us *there is but* one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him, 1 Cor. viii. 6. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, 2 Cor. v. 18. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers, all things were created by him, and for him; and he is before all things, and by him all things consist, Col. i. 16, 17. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 11.

[c] Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there it* shall be said unto them, Ye *are* the sons of the living God, Hos. i. 10. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad, John xi. 52. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him,* that we may also be glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us,

Rom. viii. 14—18. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren, 29. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified, 30. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto him, Ye *are* not my people, there shall they be called the children of the living God, ix. 25, 26. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 18. For ye are all the children of God, by faith in Christ Jesus, Gal. iii. 26. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 5. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we we shall see him as he is, 1 John iii. 1, 2. After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, Rev. vii. 9.

[d] And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 23. But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory, 1 Cor. ii. 7. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 18. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory, iv. 17. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10. The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, 1 Pet. v. 1. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle *you*, ver. 10.

[e] Whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever after the order of Melchisedec, Heb. vi. 20. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God, xii. 2. And he said, Nay, but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my LORD unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest *is* holy. And Joshua did so, Josh. v. 14, 15. Behold, I have given him *for* a witness for the people, a leader and commander to the people, Isa. lv. 4. The breaker is come up before them: they have broken up and have passed through the gate, and are gone out by it; and their king shall pass before them, and the LORD on the head of them, Mic. ii. 13. And killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses, Acts iii. 15. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, v. 31.

[f] Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 8, 9. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and

to-morrow, and the third day I shall be perfected, Luke xiii. 32. Ought not Christ to have suffered these things, and to enter into his glory, xxiv. 26. And said unto them, Thus it is written, and thus it behoveth Christ to suffer, and to rise from the dead the third day, ver 46. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 30.

VER. 11.

Ὅ,τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,

For both [a] *he that sanctifieth, and they who are sanctified* are [b] *all of one: for which cause* [c] *he is not ashamed* [d] *to call them brethren,*

[a] By the which will we are sanctified through the offering of the body of Jesus Christ, once *for all*, Heb. x. 10. For by one offering, he hath perfected for ever them that are sanctified, ver. 14. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate, xiii. 12. And for their sakes I sanctify myself, that they also might be sanctified through the truth, John xvii. 19.

[b] Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, Heb. ii. 14. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, Acts xvii. 26. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

[c] But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels, Luke ix. 26.

[d] See on Matt. xii. ver. 50. clause 2.

VER. 12.

Λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.

Saying, [a] *I will declare thy name unto my brethren,* [b] *in the midst of the church will I sing praise unto thee.*

[a] I will declare thy name unto my brethren; in the midst of the congregation will I praise thee, Psal. xxii. 22.

[b] My praise *shall be* of thee in the great congregation; I will pay my vows before them that fear him, Psal. xxii. 25. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation, xl. 10. Praise ye the LORD, I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation, cxi. 1. Jesus answered him, I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing, John xviii. 20.

VER. 13.

Καὶ πάλιν· Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν· Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός.

And again, [a] *I will put my trust in him. And again,* [b] *Behold I, and the children* [c] *which God hath given me.*

[a] The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou keepest me from violence, 2 Sam. xxii. 3. Preserve me, O God, for in thee do I put my trust, Psal. xvi. 1. The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower, xviii. 2. How excellent is thy

loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, xxxvi. 7, 8. I will say of the LORD, *He is* my refuge, and my fortress, my God, in him will I trust, xci. 2. For the LORD God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. *He is* near that justifieth me; who will contend with me? let us stand together; who is mine adversary? let him come near to me. Behold, the LORD God will help me; who *is he that* shall condemn me? lo, they all shall wax old as a garment, the moth shall eat them up, Isa. l. 7—9. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God, Matt. xxvii. 43. Looking unto Jesus, the author and finisher of *our* faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2.

[b] Behold, I and the children whom the LORD hath given me, *are* for signs and for wonders in Israel, from the LORD of hosts, which dwelleth in mount Zion, Isa. viii. 18.

[c] And he lifted up his eyes, and saw the women and the children, and said, Who *are* these with thee? And he said, The children which God hath graciously given thy servant, Gen. xxxiii. 5. And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them, xlviii. 9. Lo, children *are* an heritage of the LORD; *and* the fruit of the womb *is his* reward, Psal. cxxvii. 3.

VER. 14.

Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτέστι, τὸν διάβολον,

[a] *Forasmuch then as the children are partakers of flesh and blood,* [b] *he also himself likewise took part of the same;* [c] *that through death he might* [d] *destroy him that had the power of death, that is,* [e] *the devil;*

[a] Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption, 1 Cor. xv. 50.

[b] For in that he himself hath suffered, being tempted, he is able to succour them that are tempted, ver. 18. For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as *we are*, yet without sin, iv. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Therefore the LORD himself shall give you a sign, Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel, Isa. vii. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16.

[c] And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, that they which are called might receive the promise of eternal inheritance, Heb. ix. 15. Therefore will I divide him *a portion* with the great, and he shall divide the

spoil with the strong, because he hath poured out his soul unto death: and he was numbered with the transgressors; and bare the sin of many, and made intercession for the transgressors, Isa. liii. 12. Verily, verily, I say unto you, Except a corn of wheat fall in the ground and die, it abideth alone; but if it die, it bringeth forth much fruit, John xii. 24. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me: This he said, signifying what death he should die, 31—33. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, Rom. xiv. 9. *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it, Col. ii. 15. I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

[d] He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the LORD hath spoken *it*, Isa. xxv. 8. I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hos. xiii. 14. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? 1 Cor. xv. 54, 55. But is now made manifest, by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, 2 Tim. i. 10.

[e] Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 8—10. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, xii. 9. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, xx. 2.

VER. 15.

Καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

And [a] *deliver them who* [b] *through fear of death were all their lifetime* [c] *subject to bondage.*

[a] His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom, His flesh shall be fresher than a child's: he shall return to the days of his youth. He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy; for he will render unto man his righteousness. He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 21—28. To deliver their soul from death, and to keep them alive in famine, Psal. xxxiii. 19. For thou hast delivered my soul from

death; *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living? lvi. 13. What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah. lxxxix. 48. That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, In holiness and righteousness before him, all the days of our life, Luke i. 74, 75. Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver *us*, 2 Cor. i. 10.

[b] Terrors shall make him afraid on every side, and shall drive him to his feet, Job xviii. 11. His confidence shall be rooted out of the tabernacle, and it shall bring him to the king of terrors, 14. For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death, xxiv. 17. My heart is sore pained within me, and the terrors of death are fallen upon me, Psal. lv. 4. How are they *brought* into desolation, as in a moment; they are utterly consumed with terrors, lxxiii. 19. The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God which giveth us the victory through our Lord Jesus Christ, 1 Cor. xv. 56, 57.

[c] For ye have not received the spirit *of* bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, 21. Tell me, ye that desire to be under the law, do ye not hear the law? Gal. iv. 21. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind, 2 Tim. i. 7.

VER. 16.

Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

For verily, [a] *he took not on him the* nature *of angels; but he took on him* [b] *the seed of Abraham.*

[a] Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*

[b] See on Matt. i. ver. 1. clause 3.

VER. 17.

Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.

Wherefore in all things [a] *it behoved him to be made like unto his brethren; that he might be* [b] *a merciful and faithful High Priest in things* pertaining *to God,* [c] *to make reconciliation for the sins of the people.*

[a] But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8.

[b] Who was faithful to him that appointed him, as also Moses *was faithful* in all his house, Heb. iii. 2. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, 5. For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as *we are, yet* without sin, iv. 15. For every High Priest taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, v. 1, 2. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins, Isa. xi. 5.

[c] And no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten; it shall be burnt in the fire, Lev. vi. 30. And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it, viii. 15. And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel; for the king commanded *that* the burnt-offering and the sin-offering *should be*

made for all Israel, 2 Chron. xxix. 24. And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, saith the LORD GOD, Ezek. xlv. 15. And it shall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel; he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace offerings, to make reconciliation for the house of Israel, 17. And so shalt thou do the seventh *day* of the month, for every one that erreth, and for *him that is* simple; so shall ye reconcile the house, 20. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy, Dan. ix. 24. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life, Rom. v. 10. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us, we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor. v. 18—21. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, Eph. ii. 16. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled, Col. i. 21.

VER. 18.

Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

For in that he himself [a] *hath suffered, being tempted,* [b] *he is able to succour* [c] *them that are tempted.*

[a] For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 15, 16. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; Though he were a son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him, v. 7—9. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil, Matt. iv. 1. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou *wilt*, xxvi. 37—39. When I was daily with you in the temple, ye stretched forth no hands against me, but this is your hour and the power of darkness, Luke xxii. 53.

[b] Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 25, 26. My Father, which gave *them* me, *is* greater than all; and no man is able to pluck them out of my Father's hand, John x. 29. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 21. For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed,

and am persuaded, that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, Jude 24.

[c] There hath no temptation taken you, but such as is common to man; but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it, 1 Cor. x. 13. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 7—10. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, Rev. iii. 10.

CHAP. III.—VER. 1.

"Οθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν·

Wherefore, [a] *holy brethren,* [b] *partakers of* [c] *the heavenly calling,* [d] *consider* [e] *the Apostle* [f] *and High Priest of our profession, Christ Jesus;*

[a] In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight, Col. i. 22. Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, iii. 12. I charge you by the Lord that this epistle be read unto all the holy brethren, 1 Thess. v. 27. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands, iii. 5. According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, 2 Pet. i. 3—10. Rejoice over her *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her, Rev. xviii. 20.

[b] For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, ver. 14. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree, Rom. xi. 17. It hath

pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things, xv. 27. And this I do for the Gospel's sake, that I might be partaker thereof with *you*, 1 Cor. ix. 23. For we *being* many are one bread, *and* one body: for we are all partakers of that one bread, x. 17. And our hope of you *is* stedfast, knowing that as ye are partakers of the sufferings, *so shall ye be* also of the consolation, 2 Cor. i. 7. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel, Eph. iii. 6. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 12. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort, 1 Tim. vi. 2. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, 1 Pet. v. 1. Whereby are given unto us exceeding great and precious promises: That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. i. 4. That which ye have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship *is* with the Father, and with his Son Jesus Christ, 1 John i. 3.

[c] See on Rom. i. ver. 6. clause 2.

[d] The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider, Isa. i. 3. And the harp, and the viol, the tabor, and pipe, and wine are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands, v. 12. That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it, xli. 20. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house, Ezek. xii. 3. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die, xviii. 29. Now therefore thus saith the LORD of hosts; Consider your ways, Hag. i. 5. And now, I pray you consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD, ii. 15. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing, John xx. 27. Consider what I say; and the Lord give thee understanding in all things, 2 Tim. ii. 7.

[e] Then said Jesus to them again, Peace *be* unto you; as *my* Father hath sent me, even so send I you, John xx. 21.

[f] Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 17. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin, iv. 14, 15. For every High Priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also

in another *place*, Thou *art* a Priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an High Priest after the order of Melchisedec, v. 1—10. Whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever after the order of Melchisedec, vi. 20. For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, vii. 26. Now of the things which we have spoken *this is* the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every High Priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer, viii. 1—3. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, ix. 11. And *having* an High Priest over the house of God, x. 21. The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchisedec, Psal. cx. 4.

VER. 2.

Πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

Who was [a] *faithful to him that* [*] *appointed him,* [b] *as also Moses* was faithful *in* [c] *all his house.*

[*] Gr. *made.*

[a] Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people, Heb. ii. 17. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, John vi. 38—40. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him, vii. 18. And he that sent me *is* with me; the Father hath not left me alone; for I do always those things that please him, viii. 29. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. I have glorified thee on the earth; I have finished the work which thou gavest me to do, xvii. 4. And Samuel said unto the people, *It is* the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt, 1 Sam. xii. 6.

[b] And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, ver. 5. My servant Moses *is* not so, who *is* faithful in all mine house, Numb. xii. 7. Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it, Deut. iv. 5. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, 1 Tim. i. 12.

[c] But Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end, ver. 6. In whom ye also are builded together for an habitation of God, through the Spirit, Eph. ii. 22. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which *is* the Church of the living God, the pillar and ground of the truth, 1 Tim. iii. 15.

VER. 3.

Πλείονος γὰρ δόξης οὗτος παρὰ Μωσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν·

For [a] *this* man *was counted worthy of more glory than Moses, inasmuch as he* [b] *who hath builded the house, hath more honour than the house.*

[a] But Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope, firm unto the end, ver. 6. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they, Heb. i. 2—4. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, ii. 9. And he is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence, Col. i. 18.

[b] The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you, Zech. iv. 9. And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold, the man whose name *is* the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne: and the counsel of peace shall be between them both, vi. 12, 13. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it, Matt. xvi. 18. For we are labourers together with God: Ye are God's husbandry, *ye are* God's building, 1 Cor. iii. 9. Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 1 Pet. ii. 5—7.

VER. 4.

Πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ τὰ πάντα κατασκευάσας, Θεός.

For every house is builded by some man, [a] *but he that built all things is God.*

[a] See on John i. ver. 3. clause 1.

VER. 5.

Καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων

And Moses verily was [a] *faithful in all his house,* [b] *as a servant,* [c] *for a testimony of those things which were to be spoken after;*

[a] Who was faithful to him that appointed him, as also Moses was *faithful* in all his house, ver. 2. My servant Moses *is* not so, who *is* faithful in all mine house, Numb. xii. 7.

[b] And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses, Exod. xiv. 31. So Moses the servant of the LORD died there, in the land of Moab, according to the word of the Lord, Deut. xxxiv. 5. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel, Josh. i. 2. Only be thou strong, and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest, 7. Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side

Jordan toward the sunrising, 15. As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, An altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings, viii. 31. And madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant, Neh. ix. 14. He sent Moses his servant; *and* Aaron whom he had chosen, Psal. cv. 26.

[c] Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount, Heb. viii. 5. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, ix. 8—13. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, 24. The Lord God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken, Deut. xviii. 15. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him, 18. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself, Luke xxiv. 27. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and *in* the prophets, and *in* the Psalms concerning me, 44. Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me, John v. 39. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words, 46, 47. For Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass *that* every soul which will not hear *that* prophet, shall be destroyed from among the people, Acts iii. 22, 23. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear, vii. 37. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles and that they will hear it, xxviii. 28. But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets, Rom. iii. 21. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 10—12.

VER. 6.

Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παῤ-

ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.

But Christ [a] *as a Son over his own house;* [b] *whose house are we,* [c] *if we hold fast the confidence, and the* [d] *rejoicing of the hope firm unto the end.*

[a] Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 2. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession, iv. 14. Yet have I set my King upon my holy hill of Zion. I will declare the decree: The LORD hath said unto me, Thou *art* my Son; this day have I begotten thee, Psal. ii. 6, 7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth and for ever. The zeal of the LORD of hosts will perform this, Isa. ix. 6, 7. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 35, 36. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass, Rev. ii. 18.

[b] Who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who buildeth the house, hath more honour than the house, ver. 1, 2. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. xvi. 18. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? 1 Cor. iii. 16. What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? vi. 19. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people, 2 Cor. vi. 16. In whom all the building fitly framed together groweth unto an holy temple in the Lord; In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 21, 22. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth, 1 Tim. iii. 15. Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

[c] For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, ver. 14. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, iv. 11. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, vi. 11. Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised) x. 23. Cast not away therefore your confidence, which hath great recompence of reward, 35. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved, Matt. x. 22. But he that shall endure unto the end the same shall be saved, xxiv. 13. And let us not be weary in well doing: for in due season we shall reap, if we faint not, Gal. vi. 9. If ye continue in the faith, grounded and settled; and *be* not moved away from the hope of the Gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister, Col. i. 23. But that *which* ye have *already* hold fast till I come, Rev. ii. 25. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown, iii. 11. See also on John viii. ver. 31.

[d] See on Rom. v. ver. 2. clause 3.

VER. 7.

Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ Ἅγιον Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,

Wherefore (a *as the Holy Ghost saith,* b *To-day if ye will* c *hear his voice,*

a The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, Heb. ix. 8. The Spirit of the LORD spake by me, and his word *was* in my tongue, 2 Sam. xxiii. 2. He saith unto them, How then doth David in spirit call him Lord, saying, Matt. xxii. 43. For David himself saith by the Holy Ghost, the Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. Men *and* brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus, Acts i. 16. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, xxviii. 25. For the phophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21. See also on Acts viii. ver. 29.

b But exhort one another daily, while it is called to-day: lest any of you be hardened through the deceitfulness of sin, ver. 13. While it is said, To-day if ye will hear his voice harden not your hearts as in the provocation, 15. (Again, he limiteth a certain day, saying in David, To-day after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts, iv. 7. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand, To-day if ye will hear his voice, Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath that they should not enter into my rest, Psal. xcv. 7—11, Boast not thyself of to-morrow; for thou knowest not what a day may bring forth, Prov. xxvii. 1. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest, Eccl. ix. 10. Seek ye the LORD while he may be found, call ye upon him while he is near, Isa. lv. 6. We then *as* workers together *with him,* beseech *you* also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now *is* the accepted time; behold, now *is* the day of salvation,) 2 Cor. vi. 1, 2. Go to now, ye that say to-day or to-morrow we will go into such a city and continue there a year, and buy and sell, and get gain: Whereas ye know not what *shall be* on the morrow. For what *is* your life? it is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye *ought* to say, if the Lord will, we shall live, and do this, or that, iv. 13—15.

c But my people would not hearken to my voice; and Israel would none of me, Psal. lxxxi. 11. Oh that my people had hearkened unto me, and Israel had walked in my ways, 13. Incline your ear, and come unto me: hear; and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, Isa. lv. 3. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This *is* my beloved Son in whom I am well pleased; hear ye him, Matt. xvii. 5. Verily, verily, I say unto you the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live, John v. 25. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out, x. 3. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd, 16. My sheep hear my voice, and I know them, and they follow me, 27. Behold, I stand at the door, and

knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me, Rev. iii. 20.

VER. 8.

Μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ·

[a] *Harden not your hearts,* [b] *as in the provocation, in the day of* [c] *temptation, in the wilderness:*

[a] Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily while it is called to-day; lest any of you be hardened through the deceitfulness of sin, ver. 12, 13. But when Pharaoh saw that there was respite he hardened his heart, and hearkened not unto them; as the LORD had said, Exod. viii. 15. Wherefore then do ye hearden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? 1 Sam. vi. 6. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God, 2 Kings xvii. 14. Now be ye not stiff-necked as your fathers *were, but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you, 2 Chron. xxx. 8. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart, from turning unto the LORD God of Israel, xxxvi. 13. But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, Neh. ix. 16. He *is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered? Job. ix. 4. Happy *is* the man that feareth alway: but he that hardened his heart shall fall into mischief, Prov. xxviii. 14. He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy, xxix. 1. Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers, Jer. vii. 26. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house, Ezek. iii. 7—9. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him, Dan. v. 20. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts, Zech. vii. 11, 12. For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them, Matt. xiii. 15. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus, Acts xix. 9. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds, Rom. ii. 5, 6.

[b] And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? Numb. xiv. 11. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my

voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it, 22, 23. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the LORD from the day that I knew you, Deut. ix. 22—24. Yet they tempted and provoked the most high God, and kept not his testimonies, Psal. lxxviii. 56.

[c] And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? Exod. xvii. 7. Ye shall not tempt the LORD your God, as ye tempted *him* in Massah, Deut. vi. 16. And they tempted God in their heart by asking meat for their lust, Psal. lxxviii. 18. But lusted exceedingly in the wilderness, and tempted God in the desert, cvi. 14. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents, 1 Cor. x. 9.

VER. 9.

Οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη·

When your fathers tempted me, proved me, [a] *and saw my works* [b] *forty years.*

[a] Ye have seen what I did unto the Egyptians, and *how* I bare you on eagle's wings, and brought you unto myself, Exod. xix. 4. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, ye have seen that I have talked with you from heaven, xx. 22. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you, Deut. iv. 3. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy sons' sons, 9. But your eyes have seen all the great acts of *the* LORD which he did, xi. 7. And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land, xxix. 2. And ye have seen all that the LORD your God hath done unto all their nations because of you; for the LORD your God *is* he that hath fought for you, Josh. xxiii. 3. And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season, xxiv. 7. Then Jesus answering said unto them, Go your way, and tell John, what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached, Luke vii. 22.

[b] And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness, Numb. xiv. 33. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments or no, Deut. viii. 2. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years, 4. For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto them the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey, Josh. v. 6. Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite, Amos ii. 10. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness

forty years, Acts vii. 36. And about the time of forty years suffered he their manners in the wilderness, xiii. 18.

VER. 10.

Διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου

Wherefore [a] *I was grieved with that generation, and said, They do always* [b] *err in* their *heart, and* [c] *they have not known my ways.*

[a] And it repented the LORD that he had made man on the earth, and it grieved him at his heart, Gen. vi. 6. And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel, Judg. x. 16. How oft did they provoke him in the wilderness, *and* grieve him in the desert, Psal. lxxviii. 40. But they rebelled and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them, Isa. lxiii. 10. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other, Mark iii. 5. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption, Eph. iv. 30.

[b] Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God, ver. 12. And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God, Psal. lxxviii. 8. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment, Isa. xxviii. 7. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God, Hos. iv. 12. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, John iii. 19, 20. And because I tell *you* the truth, ye believe me not, viii. 45. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 28. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 10—12.

[c] That thy way may be known upon earth, thy saving health among all nations, Psal. lxvii. 2. Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways, xcv. 10. He has not dealt so with any nation: and as *for his* judgments, they have not known them. Praise ye the Lord, cxlvii. 20. For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge, Jer. iv. 22. And the way of peace they have not known, Rom. iii. 17.

VER. 11.

Ὡς ὤμοσα ἐν τῇ ὀργῇ μου Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου·

So [a] *I sware in my wrath,* [•] *They shall not enter into* [b] *my rest.*)

[•] Gr. *If they shall enter.*

[a] And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief, ver. 18, 19. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world, iv. 3. And the LORD said, I have

pardoned according to thy word: But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it, Numb. xiv. 20—23. Now the Amalekites and the Canaanites dwelt in the valley. To-morrow turn you, and get you into the wilderness by the way of the Red Sea, 25. How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun, 27—30. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die, 35. And the LORD's anger was kindled the same time, and he sware, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD. And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed, xxxii. 10—13. And the LORD heard the voice of your words, and was wrath, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sw are to give unto your fathers, Deut. i. 34, 35. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them, ii. 14.

[b] See on chap. iv. ver. 9.

VER. 12.

Βλέπετε, ἀδελφοί, μή ποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος.

[a] *Take heed, brethren, lest there be in any of you* [b] *an evil heart of unbelief,* [c] *in departing from* [d] *the living God.*

[a] Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward, How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that hear *him*, Heb. ii. 1—3. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled, xii. 15. And Jesus answered and said unto them, Take heed that no man deceive you, Matt. xxiv. 4. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them, Mark xiii. 9. But take heed: behold, I have foretold you all things, 23. Take ye heed, watch and pray, for ye know not when the time is, 33. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near; go ye not therefore after them, Luke xxi. 8. For if God spared not the natural branches, *take heed* lest he also spare not thee, Rom. xi. 21. Wherefore let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 12.

[b] And the LORD smelled a sweet savour, and the LORD said in his

heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living as I have done, Gen. viii. 21. At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD to Jerusalem; neither shall they walk any more after the imagination of their evil heart, Jer. iii. 17. But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward, vii. 24. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not, xi. 8. And ye have done worse than your fathers; for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me, xvi. 12. The heart *is* deceitful above all *things*, and desperately wicked: who can know it, xvii. 9. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart, xviii. 12. For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, Mark vii. 21, 22.

[c] Now the just shall live by faith; but if *any man* draw back, my soul shall have no pleasure in him, Heb. x. 38. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven, xii. 25. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways, Job xxi. 14. Which said unto God, Depart from us: and what can the Almighty do for them, xxii. 17. For I have kept the ways of the LORD, and have not wickedly departed from my God, Psal. xviii. 21. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them, Prov. i. 32. In transgressing and lying against the LORD, and departing away from our God, and speaking oppression and revolt, conceiving and uttering from the heart words of falsehood, Isa. lix. 13. Thus saith the LORD, Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD, Jer. xvii. 5. The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go take unto thee a wife of whoredoms, and children of whoredoms, for the land hath committed great whoredom, departing from the LORD, Hos. i. 2.

[d] See on John v. ver. 26.

VER. 13.

Ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται· ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας.

But [a] *exhort one another* [b] *daily, while it is called To-day; lest any of you be hardened through* [c] *the deceitfulness of sin.*

[a] And let us consider one another to provoke unto love and to good works; Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*; and so much the more, as ye see the day approaching, Heb. x. 24, 25. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord, Acts xi. 23. And ye know how we exhorted and comforted, and charged every one of you, as a father *doth* his children, 1 Thess. ii. 11. Wherefore comfort one another with these words, iv. 18. Wherefore comfort yourselves together and edify one another, even as also ye do, v. 11. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine, 2 Tim. iv. 2.

[b] See on ver. 7. clause 2.

[c] He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered, Prov. xxviii. 26. He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is *there* not a lie in my right hand, Isa. xliv. 20. The pride of thine heart hath

deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground, Obad. 3. For sin, taking occasion by the commandment, deceived me, and by it slew me, Rom. vii. 11. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. But every man is tempted, when he is drawn away of his own lust, and enticed, Jam. i. 14.

VER. 14.

Μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν·

[a] *For we are made partakers of Christ,* [b] *if we hold the beginning of our confidence stedfast unto the end;*

[a] Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, ver. 1. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, vi. 4. For they verily for a few days chastened *us* after their own pleasure: but he for *our* profit, that *we* might be partakers of his holiness, xii. 10. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree, Rom. xi. 17. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. And this I do for the Gospel's sake, that I might be partaker thereof with you, ix. 23. For we being *many* are one bread, *and* one body: for we are all partakers of that one bread, x. 17. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel, Eph. iii. 6. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort, 1 Tim. vi. 2. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy, 1 Pet. iv. 13. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, v. 1. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his son Jesus Christ, 1 John i. 3.

[b] And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, Heb. vi. 11. See also on ver. 6. clause 3.

VER. 15.

Ἐν τῷ λέγεσθαι· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ.

While it is said, [a] *To-day if ye will hear his voice, harden not your hearts as in the provocation.*

[a] See on ver. 7, 8.

VER. 16.

Τινὲς γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσέως.

For [a] *some, when they had heard, did provoke: howbeit* [b] *not all that came out of Egypt by Moses.*

[a] See on ver. 9, 10.

[b] But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it, Numb. xiv. 24. Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun, 30. But Joshua the son of Num, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived still, 38. Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD, Deut. i. 36. *But* Joshua the son of Nun, which standeth before thee, he shall go in thither; encourage him, for he shall cause Israel to inherit it,

38. Forty years old *was* I when Moses the servant of the LORD, sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God. And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old. As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in, Josh. xiv. 7—11. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. Even so then at this present time also there is a remnant according to the election of grace, Rom. xiv. 4, 5.

VER. 17.

Τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; Οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;

But [a] *with whom was he grieved forty years?* [b] was it *not with them that had sinned,* [c] *whose carcases fell in the wilderness?*

[a] See on ver. 10. clause 1.

[b] But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the LORD had said of them, they shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun, Numb. xxiv. 64, 65. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them, God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it, 1 Cor. x. 1—13.

[c] Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Numb. xiv. 29. But *as for* you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness, 32, 33. For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed. So it came to pass, when all the men of war were consumed, and dead from among the people, Deut. ii. 15, 16. Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvest man, and none shall gather *them*, Jer. ix. 22.

VER. 18.

Τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς

τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασι;

And [a] *to whom sware he that they should not enter into his rest,* [b] *but to them that believed not?*

[a] See on ver. 11.

[b] And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them, Num. xiv. 11. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them, xx. 12. Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God. And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hands of the Amorites, to destroy us. Whither shall we go up? our brethren have discouraged our heart, saying, the people *is* greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there. Then I said unto you, Dread not, neither be afraid of them. The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes, And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the LORD your God, Deut. i. 26—32. Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice, ix. 23. Yea, they despised the pleasant land, they believed not his word. But murmured in their tents, *and* hearkened not unto the voice of the LORD. Therefore he lifted up his hand against them, to overthrow them in the wilderness, Psal. cvi. 24—26.

VER. 19.

Καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

So we see that [a] *they could not enter in because of unbelief.*

[a] Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*, Heb. iv. 1, 2. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 16. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God, John iii. 1. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, 36. That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 12. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believed not the record that God gave of his Son, 1 John v. 10. I will therefore put you in remembrance, though ye once knew this, how that the LORD, having saved the people out of the land of Egypt, afterward destroyed them that believed not, Jude 5.

CHAP. IV.—VER. 1.

Φοβηθῶμεν οὖν μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.

Let [a] *us therefore fear, lest* [b] *a promise being left us of entering into* [c] *his rest,* [d] *any of you should seem to come short of it.*

[a] Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, ver. 11. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, ii. 1—3. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled, xii. 15. See that ye refuse not him that speaketh. For if they escaped not that refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that speaketh from heaven, 25. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation, xiii. 7. A wise *man* feareth, and departeth from evil: but the fool rageth and is confident, Prov. xiv, 16. Happy *is* the man that feareth alway; but he that hardeneth his heart shall fall into mischief, xxviii. 14. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear into their hearts, that they shall not depart from me, Jer. xxxii. 40. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear, Rom. xi. 20. Wherefore let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 12.

[b] There remaineth therefore, a rest to the people of God, ver. 9. After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise, Numb. xiv. 34. Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me, for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged, Rom. iii. 3, 4. If we believe not, *yet* he abideth faithful; he cannot deny himself, 2 Tim. ii. 13.

[c] For we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works. And in this *place* again, If they shall enter into my rest, ver. 3—5. See also on chap. iii. ver. 11.

[d] Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 21—23. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, 26, 27. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite *his* fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth, xxiv. 48—51. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them, xxv. 1—3. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat his men-servants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when

he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers, Luke xii. 45, 46. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. And they shall come *from* the east, and *from* the west, and *from* the north, and *from* the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last, xiii. 25—30. For all have sinned, and come short of the glory of God, Rom. iii. 23. I therefore so run not as uncertainly; so fight I not as one that beateth the air; But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway, 1 Cor. ix. 26, 27.

VER. 2.

Καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν·

For [a] *unto us was the Gospel preached, as well as unto them: but* [*] *the word preached* [b] *did not profit them,* [†c] *not being mixed with faith in them that heard it.*

[*] Gr. *the word of hearing.*

[†] Or, *because they were not united by faith to.*

[a] Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 26. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, xiii. 46. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying*, In thee shall all nations be blessed, Gal. iii. 8. Ye know how through infirmity of the flesh I preached the Gospel unto you at the first, iv. 13. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith *cometh* by hearing, and hearing by the word of God, Rom. x. 16, 17.

[b] For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision, Rom. ii. 25. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing, 1 Cor. xiii. 3. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim. iv. 8.

[c] Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief, ver. 6. Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, iii. 12. And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief, 18, 19. But without faith *it is* impossible *to* please *him*: for he that cometh to God must believe that he *is*, and *that* he is a rewarder of them that diligently seek him, xi. 6. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sakes, 1 Thess. i. 5. For this cause

also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe, ii. 13. That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you; brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, 2 Thess. ii. 12, 13. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, Jam. i. 21.

VER. 3.

Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν· Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

For [a] *we which have believed do enter into rest; as he said,* [b] *As I have sworn in my wrath, If they shall enter into my rest; although* [c] *the works were finished from* [d] *the foundation of the world.*

[a] Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief, ver. 6. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his, 10. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, 11. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, iii. 14. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing; yet they would not hear, Isa. xxviii. 12. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*, Jer. vi. 16. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, Matt. xi. 28, 29. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 1, 2.

[b] See on chap. iii. ver. 11.

[c] And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day, Gen. i. 31. For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day; wherefore the Lord blessed the sabbath-day, and hallowed it, Exod. xx. 11.

[d] For them must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself, Heb. ix. 26. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 1 Pet. i. 20.

VER. 4.

Εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὕτως· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.

For he spake [a] *in a certain place of the seventh* day *on this wise, And* [b] *God did rest the seventh day from all his works.*

[a] See on chap. ii. ver. 6. clause 2.

[b] Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made, Gen. ii. 1, 2. It is a sign between me and the children of Israel for ever: for *in* six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed, Exod. xxxi. 17.

VER. 5.

Καὶ ἐν τούτῳ πάλιν· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

And in this place *again,* [a] *If they shall enter into my rest.*

[a] For we which have believed do enter into rest, as he said, As I have sworn in my wrath, If they shall enter

into my rest: although the works were finished from the foundation of the world, ver. 3. So I sware in my wrath, They shall not enter into my rest, iii. 11.

VER. 6.

Ἐπεὶ οὖν ἀπολείπεται τινας εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν·

Seeing therefore [a] *it remaineth that* [b] *some must enter therein, and* [c] *they to whom* [*] *it was first preached,* [d] *entered not in because of unbelief:*

[*] Or, *the Gospel was first preached.*

[a] There remaineth therefore a rest to the people of God, ver. 9. But this I say, brethren, the time *is* short: it remaineth, that both they that have wives, be as though they had none, 1 Cor. vii. 9.

[b] I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they, Numb. xiv. 12. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised, 31. And ye shall leave your name for a curse unto my chosen; for the LORD God shall slay thee, and call his servants by another name, Isa. lxv. 15. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, Matt. xxi. 43. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests, xxii. 9, 10. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper, Luke xiv. 21—24. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth, Acts xiii. 46, 47. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it, xxviii. 28.

[c] For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*, ver. 2. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying*, In thee shall all nations be blessed, Gal. iii. 8.

[d] See on chap. iii. 18, 19.

VER. 7.

Πάλιν τινὰ ὁρίζει ἡμέραν, σήμερον ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον· καθὼς εἴρηται· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

Again, he limiteth a certain day, [a] *saying in David,* [b] *To-day,* [c] *after so long a time; (as it is said) To-day if ye will hear his voice, harden not your hearts.*

[a] Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness, Heb. iii. 7, 8. Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The Spirit of the LORD spake by me, and his word *was* in my tongue, 2 Sam. xxiii. 1, 2. He saith unto them, How then doth David in spirit call him Lord, saying, Matt. xxii. 43. For David himself said by the Holy Ghost, the LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. And David

himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, Luke xx. 42. Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption, Acts ii. 29—31.

[b] For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice, Psal. xcv. 7.

[c] And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD, 1 Kings vi. 1. And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will, Acts xiii. 20—23.

VER. 8.

Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.

For if [a] *Jesus* [b] *had given them rest, then would he not afterward have spoken of another day.*

[a] That is, *Joshua.*

[b] These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned, Heb. xi. 13—15. For ye are not as yet come to the rest and to the inheritance which the LORD your God giveth you, Deut. xii. 9. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*, xxv. 19. Until the LORD hath given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising, Josh. i. 15. And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan, xxii. 4. And it came to pass a long time after, that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age, xxiii. 1.

VER. 9.

Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ.

There [a] *remaineth therefore a* [c] *rest to* [b] *the people of God.*

[c] Or, *keeping of a sabbath.*

[a] Let us therefore fear, lest a promise being left *us* of entering into his rest, any of you should seem to come short of it, ver. 1. For we which have believed do enter into rest; as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world, 3. So I sware in my wrath, They shall not enter into my rest, iii. 11. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, Isa. xi.

10. He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness, lvii. 2. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended, lx. 19, 20. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes, Rev. vii. 14—17. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 4.

[b] Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, Heb. xi. 25. The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted, Psal. xlvii. 9. And she shall bring forth a Son, and thou shalt call his name JESUS: for he shall save his people from their sins, Matt. i. 21. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 10.

VER. 10.

Ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.

For [a] *he that is entered into his rest,* [b] *he also hath ceased from his own works,* [c] *as God* did *from his.*

[a] Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it, ver. 1. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world, 3. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, x. 12. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them, Rev. xiv. 13.

[b] When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost, John xix. 30. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer could live the rest of *his* time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 1, 2.

[c] See on ver. 3. clause 3.

VER. 11.

Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

[a] *Let us labour therefore to enter into that rest,* [b] *lest any man fall after the same example of* * *unbelief.*

* Or, *disobedience.*

[a] Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it, ver. 1. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, vi. 11. Enter ye in at the straight gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat, Matt. vii. 13. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent

is not manifest in his sight: [b] *but all things* are *naked and opened unto the eyes of him* [c] *with whom we have to do.*

[a] But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD *seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast the off for ever, 1 Chron. xxviii. 9. Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:) 2 Chron. vi. 30. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the heart and reins, Psal. vii. 9. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works, xxxiii. 14, 15. Shall not God search this out? for he knoweth the secrets of the heart, xliv. 21. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light *are* both alike *to thee*, cxxxix. 11, 12. The eyes of the LORD *are* in every place, beholding the evil and the good, Prov. xv. 3. Hell and destruction *are* before the LORD: how much more then the hearts of the children of men, 11. I the LORD search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings, Jer. xvii. 10. Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD, xxiii. 24. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God, 1 Cor. iv. 5. See also on Matt. ix. ver. 4. clause 3.

[b] Hell *is naked* before him, and destruction hath no covering, Job. xxvi. 6. For his eyes *are* upon the ways of man, and seeth all his goings, xxxiv. 21. Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? xxxviii. 17.

[c] For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil, Eccl. xii. 14. See also on John v. ver. 22.

VER. 14.

Ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας·

Seeing then that we have [a] *a great High Priest,* [b] *that is passed into the heavens,* [c] *Jesus the Son of God,* [d] *let us hold fast* our *profession.*

[a] See on chap. iii. ver. 1. clause 6.

[b] Whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever after the order of Melchisedec, Heb. vi. 20. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, vii. 25, 26. Now of the things which we have spoken *this is* the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, viii. 1. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*, ix. 12. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, 24. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, x. 12. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the

cross, despising the shame, and is set down at the right hand of the throne of God, xii. 2. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God, Luke xxiii. 51. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Acts i. 11. Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, iii. 21. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 34.

[c] See on Matt. xiv. ver. 33. clause 3.

[d] See on chap. iii. ver. 1. clause 3.

VER. 15.

Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας·

For [a] *we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points* [b] *tempted like as* we are, [c] *yet without sin.*

[a] Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, Heb. v. 2. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed, Isa. liii. 4, 5. When the even was come, they brought unto him many that were possessed of devils: and he cast out the spirits with *his* word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses, Matt. viii. 16, 17. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, xii. 20. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8.

[b] See on chap. ii. ver. 17, 18.

[c] See on 2 Cor. v. ver. 21.

VER. 16.

Προσερχώμεθα οὖν μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

Let us therefore [a] *come boldly unto* [b] *the throne of grace,* [c] *that we may obtain mercy, and find grace to help in time of need.*

[a] Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised,) Heb. x. 19—23. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me, xiii. 6. For ye have not received the spirit of bondage again unto fear, but ye have received the spirit of adoption whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may also be glorified together, Rom. viii. 15—17. For through him we both have access by one Spirit unto the Father, Eph. ii. 18. In whom we have boldness and access with confidence by the faith of him, iii. 12.

[b] And over it the cherubims of glory shadowing the mercy-seat; of which

we cannot now speak particularly, Heb. ix. 5. And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel, Exod. xxv. 17—22. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat, Lev. xvi. 2. Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 1 Chron. xxviii. 11.

[c] When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, Isa. xxvii. 11. Seek ye the LORD while he may be found, call ye upon him while he is near; Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 6, 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Matt. vii. 7—11. For this thing I besought the Lord thrice, that it might depart from me, And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 8—10. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, Phil. iv. 6, 7. Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 10. See also on Matt. vii. ver. 7. clauses 1, 2.

CHAP. V.—VER. 1.

Πας γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεὸν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,

For [a] *every High Priest taken from among men,* [b] *is ordained for men in things* pertaining *to God, that he may offer* [c] *both gifts and sacrifices for sins:*

[a] And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, Heb. x. 11. See also Exod. xxviii. xxix. and Lev. viii.

[b] And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for

there is wrath gone out from the LORD, the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed, Numb. xvi. 46—48. And the LORD said unto Aaron, thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee and minister unto thee; but thou and thy sons with thee *shall* minister before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also die, xviii. 1—3.

[c] For every High Priest is ordained to offer gifts and sacrifices, wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a Priest, seeing that there are Priests that offer gifts according to the law, Heb. viii. 3, 4. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, ix. 9. And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, x. 11. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh, xi. 4. And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people; and offer the offering of the people, and make an atonement for them; as the LORD commanded, Lev. ix. 7. And he brought the people's offerings, and took the goat which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first. And he brought the burnt-offering, and offered it according to the manner. And he brought the meat-offering, and took an handful thereof, and burnt *it* upon the altar, beside the burnt-sacrifice of the morning. He slew also the bullock and the ram *for* a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about. And of the fat of the bullock and the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver. And they put the fat upon the breasts, and he burnt the fat upon the altar, And the breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD, as Moses commanded, 15—21.

VER. 2.

Μετριοπαθῆν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν.

[a] *Who* [*] *can have compassion on the* [b] *ignorant, and on them that are out of the way; for that he himself also is* [c] *compassed with infirmity.*

[*] Or, *can reasonably bear with.*

[a] For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 18. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin, iv. 15.

[b] And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses, *Even* all that the LORD hath commanded you by the hand of Moses from the day that the LORD commanded *Moses*, and henceforward among your generations; Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a sin-offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be for-

given them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance. And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people *were* in ignorance. And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin-offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them, Numb. xv. 22—29. Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief, 1 Tim. i. 13.

[c] And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed, Heb. xii. 13. They have turned aside quickly out of the way which I commanded them: They have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt, Exod. xxxii. 8. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked, in obeying the commandments of the LORD; but they did not so, Judg. ii. 17. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us, Isa. xxx. 11.

[d] For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore, Heb. vii. 28. If the priest that is anointed do sin, according to the sin of the people; then let him bring for his *sin*, which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering, Lev. iv. 3.

VER. 3.

Καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρτιῶν.

And by reason hereof he ought, [a] *as for the people, so also as for himself, to offer for sins.*

[a] Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself, Heb. vii. 27. But into the second *went* the High Priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people, ix. 7. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp: it *is* a sin-offering. Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram, and thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head. And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD. And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram, Exod. xxix. 12—19. If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. And the

priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary, And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is *at the* door of the tabernacle of the congregation, And he shall take off from it all the fat of the bullock for a sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards, And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys it shall be taken away, As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt, Lev. iv. 3—12. And he brought the bullock for the sin-offering; And Aaron and his sons laid their hands upon the head of the bullock for the sin-offering, And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burnt *it* upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses. And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed *it*; and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards, and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses, viii. 14—21. And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering for the people, and make an atonement for them; as the Lord commanded, ix. 7. And Aaron shall offer his bullock of the sin-offering, which *is* for himself, and make an atonement for himself, and for his house, xvi. 6. Then shall he kill the goat of the sin-offering, that *is* for the people, and bring his blood within the vail, and do with the blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabercle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it, from the uncleanness of the children of Israel, 15—19. See also on chap. vii. ver. 27. clause 3.

VER. 4.

Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρών.

And [a] *no man taketh this honour unto himself, but he that is called of God, as was Aaron.*

* And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons, Exod. xxviii. 1. Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread, Lev. viii. 2. These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office, Numb. iii. 3. And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him, xvi. 5. And put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: ye take too much upon you, ye sons of Levi, 7. And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? 10. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense, 35. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed, 46—48. And thou shalt write Aaron's name upon the rod of Levi; for one rod *shall be* for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod a piece, for each prince one according to their father's houses, *even* twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the LORD in the tabernacle of witness, And it came to pass, that on the morrow, Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds, And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked and took every man his rod. And the LORD said unto Moses, bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Moses did *so*; as the Lord commanded him, so did he, xvii. 3—11. And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary; and thou, and thy sons with thee, shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel, xviii. 1—5. The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him and to bless in his name for ever,

1 Chron. xxiii. 13. And they withstood Uzziah the King, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God, 2 Chron. xxvi. 18. John answered and said, A man can receive nothing except it be given him from heaven, John iii. 27.

VER. 5.

Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν· Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.

So also [a] *Christ glorified not himself to be made an High Priest; but he that said unto him,* [b] *Thou art my Son, to-day have I begotten thee.*

[a] He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him, John vii. 18. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God, viii. 54.

[b] See on chap. i. ver. 5. clause 1.

VER. 6.

Καθὼς καὶ ἐν ἑτέρῳ λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

As he saith also in another place, [a] *Thou* art *a Priest for ever after the order of* [b] *Melchisedec.*

[a] Called of God an High Priest after the order of Melchisedec, Heb. iv. 10. Whither the forerunner is for us entered, *even*, Jesus, made an High Priest for ever after the order of Melchisedec, vi. 20. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a Priest continually, vii. 3. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest, 15. For he testifieth, Thou *art* a Priest for ever after the order of Melchisedec, 17. The LORD hath sworn and will not repent, Thou *art* a Priest for ever after the order of Melchizedek, Psal. cx. 4.

[b] And Melchizedek king of Salem brought forth bread and wine: and he was the Priest of the most high God. And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth, Gen. xiv. 18, 19.

VER. 7.

Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,

Who [a] *in the days of his flesh,* [b] *when he had offered up prayers and supplications, with strong crying and tears,* [c] *unto Him that was able to save him from death,* [d] *and was heard* [e] *in that* [a] *he feared;*

[e] Or, *for his piety.*

[a] Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth, John i. 14. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world, 1 John iv. 3. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist, ii. 7.

[b]Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed *is* willing, but the flesh *is* weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words, Matt. xxvi. 38—44. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak. And again he went away, and prayed, and spake the same words, Mark xiv. 32—39. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground, Luke xxii. 41—44.

[c]Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Matt. xxvi. 52, 53. And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt, Mark xiv. 36.

[d]He brought me forth also into a large place; he delivered me, because he delighted in me. The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me, Psal. xviii. 19, 20. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns, xxii. 21. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard, 24. But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies, lxix. 13—16. This saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages, Isa. xlix. 8. And I know that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me, John xi. 42. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was, xvii. 4, 5. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby

we may serve God acceptably with reverence and godly fear, Heb. xii. 28.

[a] And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me, Matt. xxvi. 37, 38. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch, Mark xiv. 33, 34. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground, Luke xxii. 42—44. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify it again, John xii. 27, 28.

VER. 8.

Καίπερ ὢν υἱὸς, ἔμαθεν, ἀφ' ὧν ἔπαθε, τὴν ὑπακοήν·

Though [a] *he were a Son,* [b] *yet learned he obedience by the things which he suffered;*

[a] See on Matt. xiv. ver. 33. clause 3.

[b] Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt-offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may stablish the second, Heb. x. 5—9. The LORD God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. l. 5, 6. And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. For I came down from heaven, not to do mine own will, but the will of him that sent me, vi. 38. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. And being *found* in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 8.

VER. 9.

Καὶ τελειωθεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου,

And [a] *being made perfect,* [b] *he became the author of* [c] *eternal salvation* [d] *unto all them that obey him;*

[a] For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings, Heb. ii. 10. God having provided some better thing for us, that they without us should not be made perfect, xi. 40. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected, Luke xiii. 32. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 30.

[b] Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the

throne of God, Heb. xii. 2. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*. Blessed *be* the LORD who daily loadeth us *with benefits*, *even* the God of our salvation. Selah. He *that is* our God *is* the God of salvation; and unto God the LORD *belong* the issues from death, Psal. lxviii. 18—20. Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else, Isa. xlv. 22. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth, xlix. 6. And killed the Prince of life, whom God hath raised from the dead; whereof we are witness, Acts iii. 15. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, iv. 12.

[c] How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 3. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*, ix. 12. And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance, 15. *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end, Isa. xlv. 17. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished, li. 6. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation, 8. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, 2 Thess. ii. 16. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John v. 20. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 21.

[d] By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, Heb. xi. 8. Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God, Isa. l. 10. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, lv. 3. And they *that are* afar off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God, Zech. vi. 15. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 24—27. While he yet spake, behold, a bright cloud over-

shadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him, Acts v. 32. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name, Rom. i. 5. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ii. 8. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, vi. 17. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? x. 16. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, xv. 18. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 5. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thess. i. 8. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently, 1 Pet. i. 22.

VER. 10.

Προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

[a] *Called of God an High Priest, after the order of Melchisedec.*

[a] See on chap. v. ver. 6.

VER. 11.

Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς·

Of whom [a] *we have many things to say, and hard to be uttered,* [b] *seeing ye are dull of hearing.*

[a] And this he said to prove him; for he himself knew what he would do, John vi. 6. I have yet many things to say unto you, but ye cannot bear them now, xvi. 12. As also in *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures unto their own destruction, 2 Pet. iii. 16.

[b] Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, Isa. vi. 10. For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them, Matt. xiii. 15. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember, Mark viii. 17, 18. And he said unto them, How is it that ye do not understand, 21. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken, Luke xxiv. 25. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them, Acts xxviii. 27.

VER. 12.

Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς.

For when [a] *for the time ye ought to be* [b] *teachers ye have need that one* [c] *teach you again, which be* [d] *the first principles of* [e] *the oracles of God; and are become such* [f] *as have need of milk, and not of strong meat.*

[a] Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me, Matt. xvii. 17. He an-

swered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me, Mark ix. 19.

[b] For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments, Ezra vii. 10. Come, ye children, hearken unto me; I will teach you the fear of the LORD, Psal. xxxiv. 11. Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue, 1 Cor. xiv. 19. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, Tit. ii. 3, 4.

[c] Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little, Isa. xxviii. 9, 10. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken, 13. Finally, my brethren, rejoice in the LORD. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe, Phil. iii. 1.

[d] Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Heb. vi. 1.

[e] And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom, 2 Sam. xvi. 23. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us, Acts vii. 38. Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 2. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen, 1 Pet. iv. 11.

[f] For every one that useth milk *is* unskilful in the word of righteousness, for he is a babe, ver. 13. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price, Isa. lv. 1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? 1 Cor. iii. 1—3. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

VER. 13.

Πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· νήπιος γάρ ἐστι·

For every one that useth milk, [a] *is unskilful in* [b] *the word of righteousness: for* [b] *he is a babe.*

[a] Gr. *hath no experience.*

[b] Mine eyes fail for thy salvation, and for the word of thy righteousness, Psal. cxix. 123. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, Rom. i. 17, 18. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which

is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*,) Rom. x. 5, 6. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory, 2 Cor. iii. 9. All Scripture is given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction, in righteousness, 2 Tim. iii. 16.

[b] Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts, Isa. xxviii. 9. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15. An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law, Rom. ii. 20. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things, 1 Cor. xiii. 11. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men, xiv. 20. That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

VER. 14.

Τέλειον δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

But strong meat belongeth to them that are [a] *of full age*, even *those who, by reason* [†] *of use, have* [b] *their senses exercised to discern both good and evil.*

[a] Or, *perfect*.c

[†] Or, *of an habit*, or, *perfection*.

[b] Is there iniquity in my tongue? cannot my taste discern perverse things? Job vi. 30. Doth not the ear try words? and the mouth taste his meat? xii. 11. For the ear trieth words, as the mouth tasteth meat, xxxiv. 3. How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth! Psal. cxix. 103. Because of the savour of thy good ointments, thy name *is as* ointment poured forth, therefore do the virgins love thee, Cant. i. 3. As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste, ii. 3. The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness, Matt. vi. 22, 23. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. i. 18.

[b] For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil, Gen. iii. 5. Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so *is* my lord the king to discern good and bad: therefore the LORD thy God will be with thee; 2 Sam. xiv. 17. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? 1 Kings iii. 9. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment, 11. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good, Isa. vii. 15. Him that is weak in the faith receive ye, *but* not to doubtful disputation, Rom. xiv. 1. But the na-

tural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man, 1 Cor. ii. 14, 15. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, Phil. i. 9, 10. Prove all things; hold fast that which is good, 1 Thess. v. 21.

[c] Be ye therefore perfect, even as your Father which is in heaven is perfect, Matt. v. 48. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to nought, 1 Cor. ii. 6. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 13. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you, Phil. iii. 15. For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body, Jam. iii. 2.

CHAP. VI.—VER. 1.

Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν,

Therefore [a] *leaving* [e] *the principles of the doctrine of Christ, let us go on unto perfection; not* [b] *laying again the foundation of* [c] *repentance from* [d] *dead works, and of* [e] *faith toward God.*

[e] Or, *the word of the beginning of Christ.*

[a] See on Matt v. ver. 48. clause 1. and xxiii. ver. 26.

[b] If therefore perfection were by the Levitical priesthood, (for under it the people received the law) what further need *was there* that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron? Heb. vii. 11.

[c] And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock, Matt. vii. 25. He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock, Luke vi. 48. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, 1 Cor. iii. 10—12. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

[d] See on Matt. iii. ver. 2. clause 1.

[e] How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 14. Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. And you *hath he quickened*, who were dead in trespasses and sins, Eph. ii. 1. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) 5.

[f] Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. Jesus cried

and said, He that believeth on me, believeth not on me, but on him that sent me, xii. 44. Let not your heart be troubled: ye believe in God, believe also in me, xiv. 1. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God, 1 Pet. i. 21. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, 1 John v. 10, 13.

VER. 2.

Βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου.

Of [a] *the doctrine of baptisms, and of* [b] *laying on of hands, and of* [c] *resurrection of the dead, and of* [d] *eternal judgment.*

[a] *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation, Heb. ix. 10. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables, Mark vii. 4. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do, 8. And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner, Luke xi. 38. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 16. John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, Luke iii. 16. Then there arose a question betwen *some* of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and *all men* come to him, iii. 25, 26. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts ii. 38. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls, 41. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done, viii. 12, 13.

[b] See on Acts vi. ver. 6.

[c] See on Matt. xxii. ver. 30. clause 1.

[d] See on Matt. xix. ver. 16. clause 3.

VER 3.

Καὶ τοῦτο ποιήσομεν, ἐάνπερ ἐπιτρέπῃ ὁ Θεός.

And this will we do, [a] *if God permit.*

[a] See on Acts xviii. ver. 21.

VER. 4.

Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενηθέντας Πνεύματος ἁγίου,

For [a] it is *impossible for those who* [b] *were once enlightened,* [c] *and have tasted of the heavenly gift, and were made* [d] *partakers of the Holy Ghost,*

[a] For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be

thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 26—29. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled. Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears, xii. 15—17. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come, Matt. xii. 31, 32. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation, 45. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith I will return unto my house whence I came out. And when he cometh he findeth *it* swept and garnished. Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first, Luke xi. 24—26. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 25. Alexander the coppersmith did me much evil: The Lord reward him according to his works, iv. 14. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire, 2 Pet. ii. 20—22. If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it, 1 John v. 16.

[b] But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions, Heb. x. 32. See also on Matt. iv. ver. 16. clause 1.

[c] I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, John vi. 51. If so be ye have tasted that the Lord *is* gracious, 1 Pet. ii. 3.

[d] God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will, Heb. ii. 4. And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us, Acts xv. 8. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Gal. iii. 2. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? 5.

VER. 5.

Καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος,

And have [a] *tasted the good word of God, and* [b] *the powers of the world to come,*

[a] But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is

offended, Matt. xiii. 20, 21. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the word's sake, immediately they are offended, Mark iv. 16, 17. If so be that ye have tasted that the Lord *is* gracious, 1 Pet. ii. 3. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning, 2 Pet. ii. 20.

[b] For unto the angels hath he not put in subjection the world to come, whereof we speak, Heb. ii. 5.

VER. 6.

Καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ, καὶ παραδειγματίζοντας.

[a] *If they shall fall away,* [b] *to renew them again unto repentance; seeing* [c] *they crucify to themselves the Son of God afresh, and put* him to [d] *an open shame.*

[a] See on ver. 4. clause 1.

[b] Create in me a clean heart, O God; and renew a right spirit within me, Psal. li. 10. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 25.

[c] Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 29. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart, Zech. xii. 10—14. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers, Matt. xxiii. 31, 32. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres, Luke xi. 48.

[d] Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2.

VER. 7.

Γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ·

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them * *by whom it is dressed,* [a] *receiveth blessing from God:*

* Or, *for.*

[a] And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed, Gen. xxvii. 27. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years, Lev. xxv. 21. He shall receive the blessing from the LORD, and righteousness from the God of his salvation, Psal. xxiv. 5. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him,* cxxvi. 6. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon

thy seed, and my blessing upon thine offspring, Isa. xliv. 3. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing, Ezek. xxxiv. 26. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you, Hos. x. 12. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it*, Mal. iii. 10.

VER. 8.

Ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.

But that which [a] *beareth thorns and briers is rejected, and is nigh unto cursing;* [b] *whose end is to be burned.*

For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears, Heb. xii. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed *is* the ground for thy sake: in sorrow shalt thou eat *of* it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field, Gen. iii. 17, 18. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand, iv. 11. And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed, v. 29. And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day, Deut. xxix. 28. Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended, Job xxxi. 40. A fruitful land into barrenness, for the wickedness of them that dwell therein, Psalm cvii. 34. Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry, Isa. v. 1—7. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited, Jer. xvii. 6. So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. xliv. 22. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it, Mark xi. 14. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away, 21. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down;

why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*: And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down, Luke xiii. 7—9.

[b] But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, Heb. x. 27. See also on Matt. ii. ver. 10. clause 4.

VER. 9.

Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν·

But, beloved, [a] *we are persuaded better things of you,* [b] *and things that accompany salvation, though we thus speak.*

[a] For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame, ver. 4—6. For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister, 10. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, x. 34. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul, 39. Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ: Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace, Phil. i. 6, 7. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God, 1 Thess. i. 3, 4.

[b] How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 3. And being made perfect, he became the author of eternal salvation unto all them that obey him, v. 9. For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to receive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. Blessed *are* the poor in spirit: for their's is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you, Matt. v. 3—12. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 16. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, xx. 21. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death, 2 Cor. vii. 10. For in Jesus Christ neither circumcision availeth any thing nor uncircumcision; but faith which worketh by love, Gal. v. 6. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no

law, 22, 23. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 11—14.

VER. 10.

Οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν, καὶ τοῦ κόπου τῆς ἀγάπης, ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις, καὶ διακονοῦντες.

For [a] *God is not unrighteous,* [b] *to forget your* [c] *work and labour of love,* [d] *which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*

[a] Thou shalt not see thy brother's ox or his ass fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again, Deut. xxii. iv. God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man), Rom. iii. 4, 5. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thess. i. 6, 7. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love his appearing, 2 Tim. iv. 8. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness, 1 John i. 9.

[b] Think upon me, my God, for good, *according* to all that I have done for this people, Neh. v. 19. And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy, xiii. 22. And for the wood offering, at times appointed, and for the first fruits, Remember me, O my God, for good, 31. Remember all thy offerings, and accept thy burnt sacrifice, Selah, Psal. xx. 3. Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown. Israel *was* holiness unto the LORD, *and* the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD, Jer. ii. 2, 3. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them, xviii. 20. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God, Acts x. 4. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God, 31.

[c] Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself; is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinking no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things, 1 Cor. xiii. 4—7. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another, 13. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, 1 Thess. i. 3. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the

love of God in him? My little children let us not love in word, neither in tongue; but in deed and in truth, 1 John iii. 17, 18.

[d] But to do good and to communicate forget not; for with such sacrifices God is well pleased, Heb. xiii. 16. He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor, Prov. xiv. 31. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward, Matt. x. 42. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* to drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me, xxv. 35—40. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward, Mark ix. 41. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all *men*, as every man had need, Acts ii. 44, 45. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need, iv. 34, 35. Then the disciples every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa, xi. 29. Distributing to the necessity of saints: given to hospitality, Rom. xii. 13. But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things, xv. 25—27. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem, 1 Cor. xvi. 1—3. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. And *this they did*, not as we hoped, but first gave their ownselves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in his grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 1—9. For as touching the ministering to the saints, it is superfluous for me to write to you, ix. 1. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*; And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift, 11—15. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the houshold of faith, Gal. vi. 10. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God, Phil. iv. 16—18. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. That they do good, that they be rich in good works, ready to distribute, willing to communicate, 1 Tim. vi. 18. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well, 2 Tim. i. 18. Hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother, Philem. 5—7. If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone, Jam. ii. 15—17. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? 1 John iii. 14—17.

VER. 11.

Ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους·

And [a] *we desire that every one of you do shew the same diligence* [b] *to the full assurance* [c] *of hope unto the end:*

[a] Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 8. Not slothful in business; fervent in spirit; serving the Lord, 11. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58. And let us not be weary in well doing: for in due season we shall reap, if we faint not, Gal. vi. 9. And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God, Phil. i. 9—11. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you, iii. 15. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more, 1 Thess. iv. 10. Be ye, brethren, not weary in well doing, 2 Thess. iii. 13. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound,

they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge *of* our Lord Jesus Christ, 2 Pet. i. 5—8. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, iii. 14.

[b] Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 22. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever, Isa. xxxii. 17. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, Col. ii. 2. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake, 1 Thess. i. 5. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall, 2 Pet. i. 10. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death, 1 John iii. 14. And hereby we know that we are of the truth, and shall assure our hearts before him, 19.

[c] See on Rom. v. ver. 2. clause 3.

[d] See on chap. iii. ver. 6. clause 3.

VER. 12.

"Ινα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.

That [a] *ye be not slothful,* [b] *but followers of them* [c] *who through faith and patience* [d] *inherit the promises.*

[a] Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing, Heb. v. 11. The hand of the diligent shall bear rule: but the slothful shall be under tribute, Prov. xii. 24. The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat, xiii. 4. He also that is slothful in his work is brother to him that is a great waster, xviii. 9. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed, Matt. xxv. 26. Not slothful in business; fervent in spirit; serving the Lord, Rom. xii. 11.

[b] Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, Heb. xii. 1. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation, xiii. 7. If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents, Cant. i. 8. Thus saith the LORD, Stand ye in the ways and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*, Jer. vi. 16. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised, Rom. iv. 12. Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy, Jam. v. 10, 11. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement, 1 Pet. iii. 5, 6.

[c] And so after he had patiently endured, he obtained the promise, ver. 15. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise, x. 36. By faith Abraham, when he

was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker *is* God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. But now they desire a better *country*, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city, xi. 8—16. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience, Luke viii. 15. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life, Rom. ii. 7. But if we hope for that we see not, *then* do we with patience wait for *it*. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered, viii. 25, 26. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, 1 Thess. i. 3. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, Rev. xiii. 10. Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus, xiv. 12.

[d] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation, Heb. i. 14. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise, x. 36. By faith he sojourned *in* the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, xi. 9. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*, 17. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 33. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living, Matt. xxii. 32. And it came to pass that the beggar died, and was carried by angels into Abraham's bosom: the rich man also died, and was buried, Luke xvi. 22. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him, xx. 37, 38. And this is the promise that he hath promised us, *even* eternal life, 1 John ii. 25. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them, Rev. xiv. 13.

VER. 13.

Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε καθ' ἑαυτοῦ,

For when God made promise to Abraham, because he could swear by no greater, [a] *he swore by himself,*

[a] For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abun-

dantly to shew unto the heirs of promise, the immutability of his counsel, confirmed *it* by an oath; That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, ver. 16—18. And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son:* That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate *of* his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, Gen. xxii. 15—18. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever, Exod. xxxii. 13. Which *covenant* he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant, Psal. cv. 9, 10. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, Isa. xlv. 23. But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation, Jer. xxii. 5. For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes, xlix. 13. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days *of* old, Mic. vii. 20. The oath which he sware to our father Abraham, Luke i. 73.

VER. 14.

Λέγων, Εἰ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε.

Saying, [a] *Surely blessing I will bless thee, and multiplying I will multiply thee.*

[a] And I will make my covenant between me and thee, and I will multiply thee exceedingly, Gen. xvii. 2. And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and I will give this land to thy seed after thee *for* an everlasting possession, xlviii. 4. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever, Exod. xxxii. 13. The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude, Deut. i. 10. The children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*, Neh. ix. 23.

VER. 15.

Καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας.

And so, [a] *after he had patiently endured, he obtained the promise.*

[a] See on ver. 12. clause 3.

VER. 16.

Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος.

For men verily [a] *swear by the greater: and* [b] *an oath for confirmation is to them an end of all strife.*

[a] For when God made promise to Abraham, because he could sware by no greater, he sware by himself, ver. 13. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, Gen. xiv. 22. Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou

hast sojourned, xxi. 23. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein: And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon, Matt. xxiii. 20—22.

[b] And he said, For *these* seven ewe lambs shalt thou take of my hand that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beersheba; because they sware both of them, Gen. xxi. 30, 31. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swear by the fear of his father Isaac, xxxi. 53. *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it good, Exod. xxii. 11. *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die. Neither shall Pharaoh with *his* mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons: Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape. Therefore thus saith the Lord GOD; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me, Ezek. xvii. 16—20.

VER. 17.

Ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ·

Wherein God, willing [a] *more abundantly to shew unto* [b] *the heirs of promise* [c] *the immutability of his counsel,* [d] [e] *confirmed* it *by an oath:*

[e] Gr. *interposed himself by an oath.*

[a] They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, Psal. xxxvi. 8. I am come in my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved, Cant. v. i. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 7. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly, John x. 10. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 1 Pet. i. 3.

[b] That ye be not slothful, but followers of them, who through faith and patience inherit the promises, ver. 12. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, xi. 7—9. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together, Rom. viii. 17. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise, Gal. iii. 29. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jam. ii. 5. Likewise, ye husbands,

dwell with *them* according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered, 1 Pet. iii. 7.

[c] That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, ver. 18. But he *is* in one *mind*, and who can turn him? and what his soul desireth, even *that* he doeth. For he performeth *the thing that is* appointed for me: and many such *things are* with him, Job. xxiii. 13, 14. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations, Psal. xxxiii. 11. *There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand, Prov. xix. 21. The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand, Isa. xiv. 24. This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all nations. For the LORD of hosts hath purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back? 26, 27. Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure, xlvi. 10. For this *is as* the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee, liv. 9, 10. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it, lv. 11. Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; *Then* may also my covenant be broken with David my servant that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers, Jer. xxxiii. 20, 21. Thus saith the LORD; if my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers of the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, 25, 26. For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed, Mal. iii. 6. For the gifts and calling of God *are* without repentance, Rom. xi. 29. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, Jam. i. 17.

[d] See on ver. 13.

VER. 18.

[c] *Ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·*

That by two immutable things, in which it was [a] *impossible for God to lie,* [b] *we might have a strong consolation,* [c] *who have fled for refuge* [d] *to lay hold upon* [e] *the hope* [f] *set before us:*

[a] See on 2 Tim. ii. ver. 13. clause 2.

[b] I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass, Isa. li. 12. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem, lxvi. 10—13. And, behold, there was a man in Jerusalem,

whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him, Luke ii. 25. If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Phil. ii. 1. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. See also on Rom. xv. ver. 5. clause 2.

[c] By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar, Gen. xix. 22. Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. And of these cities which ye shall give six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge. These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither, Numb. xxxv. 11—15. That the slayer that killeth *any* person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood, Josh. xx. 3. God *is* our refuge and strength, a very present help in trouble, Psal. xlvi. 1. Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us, Selah. lxii. 8. Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land, Isa. xxxii. 1, 2. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare *that* I will render double unto thee, Zech. ix. 12. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Matt. iii. 7. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by *us*: we pray you in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 18—21. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

[d] Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar, 1 Kings ii. 28. She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her. Take fast hold of instruction; let *her* not go: keep her for she *is* thy life, iv. 13. Or let him take hold of my strength, *that* he may make peace with me; and he shall make peace with me, Isa. xxvii. 5. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant, lvi. 4. And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities, lxiv. 7. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, 1 Tim. vi. 12.

[e] For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel, Col. i. 5. If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the Gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister, 23. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory, 27. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope, 1 Tim. i. 1.

[f] Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 1, 2. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, Rom. iii. 25.

VER. 19.

Ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος·

[a] *Which* hope *we have as an anchor of the soul, both sure and stedfast, and which* [b] *entereth into that within the veil;*

[a] Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance, Psal. xlii. 5. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God, 11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him *who is* the health of my countenance, and my God, xliii. 5. My soul, wait thou only upon God; for my expectation *is* from him. He only *is* my rock and my salvation: he is my defence; I shall not be moved, lxii. 5, 6. Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God: Which made heaven, and earth, the sea, and all that therein *is:* which keepeth truth for ever, cxlvi. 5, 6. Behold, God is my salvation; I will trust and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation, Isa. xii. 2. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall, xxv. 3, 4. Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste, xxviii. 16. Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 7, 8. Therefore *it is* of faith, that it *might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, Rom. iv. 16. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies,

we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, v. 5—10. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom, he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who *is* he that condemneth? It *is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake are we killed all the day long; we are accounted as sheep for the slaughter, Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, viii. 28—39. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, And, let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

[b] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16. And after the second veil, the tabernacle which is called the Holiest of all, ix. 3. But into the second *went* the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people, 7. By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; And *having* an High Priest over the house of God, x. 20, 21. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the veil before the mercy-seat which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat, Lev. xvi. 2. And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times, 14. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, Matt. xxvii. 51. And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus, Eph. ii. 6. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, Col. iii. 1.

VER. 20.

Ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

Whither [a] *the forerunner is* [b] *for us entered,* even *Jesus, made* [c] *an High Priest for ever after the order of Melchisedec.*

[a] For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings, Heb. ii. 10. In my Father's house are many mansions: if *it were* not *so,* I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also, John xiv. 2, 3.

[b] See on chap. iv. ver. 14. clause 2.

[c] See chap. v. ver. 6—10.; vii. ver. 1—21.

CHAP. VII.—VER. 1.

Οὗτος γὰρ ὁ Μελχισεδὲκ βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν·

For [a] *this Melchisedec, king of* [b] *Salem, Priest of* [c] *the most high God,* [d] *who met Abraham returning from the slaughter of the kings, and blessed him;*

[a] And Melchisedek, king of Salem, brought forth bread and wine: and he *was* the priest of the most high God, and he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all, Gen. xiv. 18—20.

[b] In Salem also in his tabernacle, and his dwelling place in Zion, Psal. lxxvi. 2.

[c] I will cry unto God most high; unto God that performeth all things for me, Psal. lvii. 2. And they remembered that God *was* their rock, and the high God their redeemer, lxxviii. 35. Yet they tempted and provoked the most high God, and kept not his testimonies, 56. I thought it good to shew the signs and wonders that the high God hath wrought toward me, Dan. iv. 2. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour, v. 18. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will, 21. Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Mic. vi. 6. And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not, Mark v. 7. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation, Acts xvi. 17.

[d] And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people, Gen. xiv. 14—16. Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow. He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet, Isa xli. 2, 3.

VER. 2.

ὯΙ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλὴμ· ὅ ἐστι βασιλεὺς εἰρήνης·

[a] *To whom also Abraham gave a tenth part of all: first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;*

[a] And this stone which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee, Gen. xxviii. 22. And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD, Lev. xxvii. 32.

VER. 3.

Ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

Without father, without mother, [a] *without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually.*

[a] Gr. *without pedigree.*

[a] For he testifieth, Thou *art* a Priest for ever after the order of Melchisedec, ver. 17. And they truly were many Priests, because they were not suffered to continue by reason of death. But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore, 23—28.

VER. 4.

Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.

Now consider how great this man was, *unto whom even* [a] *the patriarch* [b] *Abraham* [c] *gave the tenth of the spoils.*

[a] Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried; and his sepulchre is with us unto this day, Acts ii. 29. And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day, and Isaac *begat* Jacob, and Jacob *begat* the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, vii. 8, 9.

[b] And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, Gen. xii. 2. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee, xvii. 5, 6. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. For the promise, that he should be heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith, Rom. iv. 11—13. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be, 17, 18. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise, Gal. iv. 28, 29. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God, Jam. ii. 23.

[c] And blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all, Gen. xiv. 20

VER. 5.

Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι, τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ·

And verily they that are of the sons of Levi, [a] *who receive the office of the priesthood, have a commandment* [b] *to take tithes of the people according to the law, that is, of their brethren, though they* [c] *come out of the loins of Abraham:*

[a] And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron, Heb. v. 4. And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may min-

ister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons, Exod. xxviii. 1. And he hath brought thee near *to him*, and all thy brethren, the sons of Levi, with thee; and seek ye the priesthood also? For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him? Numb. xvi. 10, 11. And thou shalt write Aaron's name upon the rod of Levi; for one rod *shall be* for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from Israel the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron was among the rods. And Moses laid up the rods before the LORD in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod. And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me that they die not, xvii. 3—10. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death, xviii. 7.

[b] And the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD. And if a man will at all redeem *ought of* his tithes, he shall add thereto the fifth *part* thereof. And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed, Lev. xxvii. 30—33. Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe. And *this* your heave-offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress. Thus ye also shall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest. Out of all your gifts ye shall offer every heave-offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress. And ye shall eat it in every place, ye and your households; for it *is* your rewards for your service in the tabernacle of the congregation. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die, Numb. xviii. 26—32. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation, 21. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and his servants, 1 Sam. viii. 15. Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD. And as soon as the commandment came abroad, the

children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly. And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid *them* by heaps, 2 Chron. xxxi. 4—6. And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to his field, Neh. xiii. 10.

[c] For he was yet in the loins of his father, when Melchisedec met him, ver. 10. And God said unto him, I *am* God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins, Gen. xxxv. 11. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six, xlvi. 26. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*, Exod. i. 5.

VER. 6.

Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, δεδεκάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε.

But he [a] *whose* [*] *descent is not counted from them received tithes of Abraham, and blessed him* [b] *that had the promises.*

[*] Or, *pedigree.*

[a] Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils, ver. 3, 4.

[b] For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise, Heb. vi. 13—15. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth, xi. 13. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 17. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, Gen. xii. 2. And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee, xiii. 14—17. As for me, behold, my covenant is with thee, and thou shalt be a father of many nations, Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God, xvii. 4—8. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 17, 18. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed, Acts iii. 25. For the pro-

mise, that he should be the heir of the world, *was* not to Abraham or to his seed, through the law, but through the righteousness of faith, Rom. iv. 13. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ, Gal. iii. 16.

VER. 7.

Χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.

And [a] *without all contradiction,* [b] *the less is blessed of the better.*

[a] And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16.

[b] By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff, Heb. xi. 20, 21.

VER. 8.

Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ.

And here [a] *men that die receive tithes; but there he* receiveth them, *of whom it is witnessed that* [b] *he liveth.*

[a] And they truly were many priests, because they were not suffered to continue by reason of death, ver. 23. And as it appointed unto men once to die, but after this the judgment, ix. 27.

[b] Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a Priest continually, ver. 3. Who is made, not after the law of a carnal commandment, but after the power of an endless life, 16. But this *man* because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, 24, 25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? John xi. 25, 26. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me, xiv. 6. Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also, 19. I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

VER. 9.

Καὶ, ὡς ἔπος εἰπεῖν, διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται·

And as I may so say, Levi also, who receiveth tithes, [a] *payed tithes in Abraham.*

[a] Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils, ver. 4. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all, Gen. xiv. 20. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, Rom. v. 12.

VER. 10.

Ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ.

For he was yet [a] *in the loins of his father, when Melchisedec met him.*

[a] And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham, ver. 5. And God said unto him, I *am* God Almighty; be fruitful, and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins, Gen. xxxv. 11. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six, xlvi. 26.

VER. 11.

Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν· (ὁ λαὸς γὰρ ἐπ' αὐτῇ νενο-

μοθέτητο.) τίς ἔτι χρεία, κατὰ τὴν τάξιν Μελχισεδὲκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;

If therefore [a] *perfection were by the Levitical priesthood, (for under it the people received the law,)* [b] *what further need* was there *that* [c] *another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron?*

[a] For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God, ver. 18, 19. For if that first *covenant* had been faultless, then should no place have been sought for the second, viii. 7. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away, 10—13. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in these *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins, x. 1—4. Even so we, when we were children, were in bondage under the elements of the world, Gal. iv. 3. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage, 9. And ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross; *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath *days*: Which are a shadow of things to come; but the body *is* of Christ, Col. ii. 10—17.

[b] For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens: Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore, ver. 26—28.

[c] See on chap v. ver. 6.

VER. 12.

Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.

For the priesthood being changed, there is made of necessity [a] *a change also of the law.*

[a] For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers

in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away, Heb. viii. 7—13. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings, and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second, x. 1—9. And I will also take of them for priests and for Levites, saith the Lord, Isa. lxvi. 21. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive them their iniquity, and I will remember their sin no more, Jer. xxxi. 31—34. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant, Ezra xvi. 61. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us, Acts vi. 13, 14.

VER. 13.

Ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ.

For he of whom these things are spoken pertaineth to another tribe, [a] *of which no man gave attendance at the altar.*

[a] *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company: as the Lord said to him by the hand of Moses, Numb. xvi. 40. And it shall come to pass, *that* the man's rod whom I shall choose, shall blossom; and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you, vii. 5. But when he was strong, his heart was lifted up to *his* de-

struction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men: And they withstood Uzziah the king, and said unto him, It *appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God. Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. And Azariah the Chief Priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land, 2 Chron. xxvi. 16—21.

VER. 14.

Πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν· εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωσῆς ἐλάλησεν.

For it is *evident that* [a] *our Lord* [b] *sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.*

[a] See on Luke ii. ver. 11. clause 3.

[b] And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul, Gen. xlvi. 12. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people be, xlix. 10. Now these *are* the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, And Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, And Obed begat Jesse, and Jesse begat David, Ruth iv. 18—22. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, Isa. xi. 1. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me, *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting, Mic. v. 2. And one of the elders saith unto me, Weep not: Behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof, Rev. v. 5. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star, xxii. 16.

VER. 15.

Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος,

And it is yet far more evident: for that [a] *after the similitude of Melchisedec there ariseth another Priest,*

[a] See on chap. v. ver. 6.

VER. 16.

Ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης, γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου.

Who is made, not after [a] *the law of a carnal commandment,* [b] *but after the power of an endless life.*

[a] Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, Heb. ix. 9. *Which stood* only in meats

and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation, 10. For the law having a shadow of good things to come, *and* not the very image of the things, can never with these sacrifices which they offered year by year continually make the comers thereunto perfect, x. 1. Even so we, when we were children, were in bondage under the elements of the world, Gal. iv. 3. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 9. Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross, Col. ii. 14. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 20.

[b] Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually, ver. 3. For he testifieth, Thou *art* a priest for ever after the order of Melchisedec, 17. (For those Priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec,) 21. But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, 24, 25. For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, *maketh*, the Son, who is consecrated for evermore, 28. I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

VER. 17.

Μαρτυρεῖ γὰρ Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

[a] *For he testifieth, Thou* art *a Priest for ever after the order of Melchisedec.*

[a] See on chap. v. ver. 6.

VER. 18.

Ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελὲς

For there is verily [a] *a disannulling of the commandment going before* [b] *for the weakness and unprofitableness thereof.*

[a] See on ver. 12.

[b] For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God, ver. 19. For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, viii. 7, 8. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which *stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation, ix. 9, 10. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins, x. 1—4. Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein, xiii. 9. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 39. Tell me, ye that desire to be under the law, do ye not hear the law? Gal. iv. 21. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim. iv. 8.

VER. 19.

Οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος· ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ.

For [a] *the law made nothing perfect,* [*] *but the bringing in of a* [b] *better hope* did; *by the which* [c] *we draw nigh unto God.*

[*] Or, *but* it was *the bringing in.*

[a] See on ver 11. clause 1.

[b] That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us, Heb. vi. 18. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, viii. 6. God having provided some better thing for us, that they without us should not be made perfect, xi. 40. For the law was given by Moses, *but* grace and truth came by Jesus Christ, John i. 17. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 27. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope, 1 Tim. i. 1.

[c] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 19—22. But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works, Psal. lxxiii. 28. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me, John xiv. 6. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 2. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;* Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father, Eph. ii. 13—18. In whom we have boldness and access with confidence by the faith of him, iii. 12.

VER. 20.

Καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας, (οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες·

And inasmuch as not without an oath he was made Priest:

VER. 21.

Ὁ δὲ, μετὰ ὁρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτὸν· Ὤμοσε Κύριος, καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ·)

(*For those priests were made* [*] *without an oath; but this with an oath by him that said unto him,* [a] *The Lord* [b] *sware and will not repent, Thou* art *a Priest for ever after the order of Melchisedec:*)

[*] Or, *without swearing of an oath.*

[a] The LORD hath sworn and will not repent, Thou *art* a priest for ever after the order of Melchizedek, Psal. cx. 4.

[b] See on chap. v. ver. 6.

VER. 22.

Κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.

By so much was Jesus made [a] *a surety* [b] *of a better testament.*

[a] I will be surety for him: of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever, Gen. xliii. 9. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever, xliv. 32. My son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger, Prov. vi. 1. Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman, xx. 16.

[b] But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, Heb. viii. 6. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This *is* the blood of the testament which God hath injoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It *was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these, ix. 15—23. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel, xii. 24. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, xiii. 20. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 27. For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you, Luke xxii. 20. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me, 1 Cor. xi. 25.

VER. 23.

Καὶ οἱ μὲν πλείονές εἰσι γεγονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν

And they truly [a] *were many Priests, because they were not suffered to continue by reason of death:*

[a] And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth, ver. 8. And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. Eleazar begat Phinehas, Phinehas begat Abishua, And Abishua begat Bukki, and Bukki begat Uzzi, And Uzzi begat Zerahiah, and Zerahiah begat Meraioth, Meraioth begat Amariah, and Amariah begat Ahitub, And Ahitub begat Zadok, and Zadok begat Ahimaaz, And Ahimaaz begat Azariah, and Azariah begat Johanan, And Johanan begat Azariah, (he *it is* that executed the priest's office in the temple that Solomon built in Jerusalem:) And Azariah begat Amariah, and Amariah begat Ahitub, And Ahitub begat Zadok, and Zadok begat Shallum, and Shallum begat Hilkiah, and Hilkiah begat Azariah, And Azariah begat Seraiah, and Seraiah begat Jehozadak, 1 Chron. vi. 3—14.

And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada. And Joiada begat Jonathan, and Jonathan begat Jaddua, Neh. xii. 10, 11.

VER. 24.

Ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην

But this man, *because* [a] *he continueth ever, hath* [*] *an unchangeable priesthood.*

[*] Or, *which passeth not from one to another.*

[a] See on ver. 8.

VER. 25.

Ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

Wherefore [a] *he is able also to save them* [*] *to the uttermost that* [b] *come unto God* [c] *by him, seeing he* [d] *ever liveth to make intercession for them.*

[*] Or, *evermore.*

[a] For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 18. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared, v. 7. They shall not build, and another inhabit, they shall not plant, and another eat; for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands, Isa. lxv. 22. Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness mighty to save, lxiii. 1. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands? Dan. iii. 15. If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king, 17. Therefore I will make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshack, and Abed-nego shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort, 29. And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? vi. 20. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, John v. 37—40. My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand. I and my Father are one, x. 29, 30. Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, Eph. iii. 20. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself, Phil. iii. 21. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed; and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, Jude 24.

[b] For the law made nothing per-

fect, but the bringing in of a better hope *did*; by the which we draw nigh unto God, ver. 19. But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, *and that* he is a rewarder of them that diligently seek him, xi. 6. Which said unto God, Depart from us: and what can the Almighty do for them? Job xxii. 17. Oh that I knew where I might find him! that I might come, *even* to his seat! xxiii. 3. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God, Psal. lxviii. 31. Surely, shall *one* say, In the LORD have I righteousness and strength: even to him shall *men* come; and all that are incensed against him shall be ashamed, Isa. xlv. 24. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee, for thou *art* the LORD our God, Jer. iii. 22.

[c] By him therefore let us offer the sacrifice of praise to God continually, that *is*, the fruit of *our* lips giving thanks to his name, Heb. xiii. 15. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God, Rom. v. 2. In whom we have boldness and access with confidence by the faith of him, Eph. iii. 12. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world, 1 John ii. 1, 2. See also on John x. ver. 7.

[d] For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, Heb. ix. 24. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 12. And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him, lix. 16. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy, Dan. ix. 24. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, John xiv. 13. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, 16. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, xvi. 23, 24. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also

which shall believe on me through their word: That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them, xvii. 9—26. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand, Rev. viii. 3, 4. See also on John xiv. ver. 16. clause 1.

VER. 26.

Τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεύς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος·

[a] *For such an High Priest* [b] *became* us, who is [c] *holy, harmless, undefiled, separate from sinners, and* [d] *made higher than the heavens;*

[a] If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? ver. 11. Now of the things which we have spoken *this is* the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, viii. 1. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself, ix. 23—26. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these *is, there is* no offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that *is* to say, his flesh; And *having* an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 11—22.

[b] For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings, Heb. ii. 10. Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 26. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and

to rise from the dead the third day, 46.

[c] For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin, Heb. iv. 15. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God, ix. 14. And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD, Exod. xxviii. 36. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was *any* deceit in his mouth, Isa. liii. 9. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke i. 35. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go, xxiii. 22. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss, 41. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, 47. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, John viii. 29. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, xiv. 30. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, Acts iii. 14. For *of* a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate with the Gentiles, and the people of Israel, were gathered together, iv. 27. But with the precious blood of Christ as of a lamb without blemish and without spot, 1 Pet. i. 19. And ye know that he was manifested to take away our sins; and in him is no sin, 1 John iii. 5. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth, Rev. iii. 7. See also on John viii. ver. 46.

[d] See on Matt. xxviii. ver. 18.

VER. 27.

[a] Ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας.

[a] *Who needeth not daily, as those High Priests, to offer up sacrifice,* [b] *first for his own sins,* [c] *and then for the people's; for* [d] *this he did once, when he offered up himself.*

[a] And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, Heb. x. 11. And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy. Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth-deal of flour, mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink-offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD. *This shall be* a continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee, Exod. xxix. 36—42. Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to

offer unto me in their due season. And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even, And a tenth part of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil. *It is* a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering: And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD. And on the sabbath day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof: *This is* the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering, Numb. xxviii. 2—10.

[b] See on chap. v. ver. 3.

[c] And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty; When the sin which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation, Lev. iv. 13—16. And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first, ix. 15. Then shall he kill the goat of the sin-offering, that *is* for the people, and bring his blood within the vail, and do with that blood, as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat, xvi. 15.

[d] How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 14. Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with blood of others, 25. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, 28. In burnt-offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God, x. 6—12. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the trans-

gressors, Isa. liii. 10—12. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God, Rom. vi. 10. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour, Eph. v. 2. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, 25. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. See also on Matt. xx. ver. 28. clauses 3, 4.

VER. 28.

Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

For [a] the law maketh men High Priests which have infirmity; but [b] the word of the oath, which was since the law, [c] maketh *the Son,* [d] *who is* [e] *consecrated for evermore.*

[e] Gr. *perfected.*

[a] See on chap. v. ver. 2. clause 3.

[b] See on chap. v. ver. 6.

[c] Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 2. But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, iii. 6. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession, iv. 14. So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee, v. 5. Though he were a Son, yet learned he obedience by the things which he suffered, 8. See also on ver. 3.

[d] (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware, and will not repent, Thou *art* a priest for ever after the order of Melchisedec, ver. 21. But this *man*, because he continueth ever, hath an unchangeable priesthood, 24. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings, Heb. ii. 10. And being made perfect, he became the author of eternal salvation unto all them that obey him, v. 9. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected, Luke xiii. 32. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 30.

CHAP. VIII.—VER. 1.

Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,

Now of the things which we have spoken this is *the sum:* [a] *We have such an High Priest,* [b] *who is set on the right hand of the throne of the Majesty in the heavens;*

[a] See on chap. vii. ver. 26, 27.

[b] See on chap. i. ver. 3. clauses 6, 7.

VER. 2.

Τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος.

A [a] *minister* [e] *of the sanctuary, and of* [b] *the true tabernacle,* [c] *which the Lord pitched, and not man.*

[e] Or, *of holy things.*

[a] The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, Heb. ix. 8—11. And *having* an High Priest over the house of God, x. 21. And take thou unto thee Aaron thy brother, and his

sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons, Exod. 28. 1. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not, 35. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office, Lxix. 44. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers, Rom. xv. 8.

[b] But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, Heb. ix. 11. It *was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, 23, 24.

[c] For he looked for a city which hath foundations, whose builder and maker is God, Heb. xi. 10. For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, 2 Cor. v. 1: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 11.

VER. 3.

Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ.

For [a] *every High Priest is ordained to offer gifts and sacrifices:* [b] *wherefore it is of necessity that this man have somewhat also to offer.*

[a] See on chap. vii. ver. 27.
[b] See on Matt. xx. ver. 28. clauses 3, 4.

VER. 4.

Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα·

For if he were on earth, [a] *he should not be a Priest, seeing that* [b] *there are priests that offer gifts according to the law:*

[b] Or, *they are Priests.*

[a] If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest, Heb. vii. 11—15. *To be* a memorial unto the children of Israel, that no stranger which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the Lord said to him by the hand of Moses, Numb. xvi. 40. And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying? xvii. 12, 13. And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel, xviii. 5.

VER. 5.

Οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωσῆς, μέλλων ἐπιτελεῖν τὴν σκηνήν· Ὅρα γάρ, φησί, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντά σοι ἐν τῷ ὄρει.

Who serve unto [a] *the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for,* [b] *See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*

[a] Which was a figure for the time

them present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, Heb. ix. 9. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, 23, 24. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect, x. 1. Which are a shadow of things to come; but the body *is* of Christ, Col. ii. 17.

[b]And look that thou make *them* after their pattern, which was shewed thee in the mount, Exod. xxv. 40. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount, xxvi. 30. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make *it*, xxvii. 8. And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick, Numb. viii. 4. All *this, said David,* the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern, 19. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen, Acts vii. 44.

VER. 6.

Νυνὶ δὲ διαφορωτέρας τέτυχε λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

But now hath he [a]*obtained a more excellent ministry, by how much also he is* [b]*the Mediator of a better* [*]*covenant, which was* [c]*established upon better promises.*

[*] Or, *testament.*

[a] Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away; How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away *was* glorious, much more that which remaineth *is* glorious, 2 Cor. iii. 6—11. See also on chap. vii. ver. 11. clause 1.

[b] And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This *is* the blood of the testament which God hath injoined unto you, Heb. ix. 15—20. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one, Gal. iii. 19, 20. See also on chap. vii. ver. 22.

[c] For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every

man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more, ver. 10—12. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises, Rom. ix. 4. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hands of a mediator. Now a mediator is not *a mediator* of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been the law, Gal. iii. 16—21. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. Whereby are given to us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. i. 4.

VER. 7.

Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.

[a] *For if that first* covenant *had been faultless, then should no place have been sought for the second.*

[a] For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah, ver. 8. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron, vii. 11. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

VER. 8.

Μεμφόμενος γὰρ αὐτοῖς λέγει· Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν·

For finding fault with them, [a] *he saith, Behold, the days come, saith the Lord, when I will make* [b] *a new* [c] *covenant with the house of Israel and with the house of Judah:*

[a] This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and their iniquities will I remember no more, Heb. x. 16, 17. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth, Jer. xxiii. 5. For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it, xxx. 3. Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast, xxxi. 27. Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah, 31. Behold, the days come, saith the LORD, that the city shall be built to the LORD, from the tower of Hananeel unto the gate of the corner, 38. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*, Luke xvii. 22.

[b] And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the

first testament, they which are called might receive the promise of eternal inheritance, Heb. ix. 15. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel, xii. 24. For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you, Luke xxii. 20. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me, 1 Cor. xi. 25. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 6.

[c] Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, Isa. lv. 3. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me, Jer. xxxii. 40. Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the LORD, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, *so*, that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, xxxiii. 24—26. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant, Ezek. xvi. 60, 61. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore, xxxvii. 26.

VER. 9.

Οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος.

Not according to [a] *the covenant that I made with their fathers in the day when* [b] *I took them by the hand* [c] *to lead them out of the land of Egypt; because* [d] *they continued not in my covenant,* [e] *and I regarded them not, saith the Lord.*

[a] Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This *is* the blood of the testament which God hath injoined unto you, Heb. ix. 18—20. And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings; and sacrificed peace-offerings of oxen unto the LORD. And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled *it* on the people, and said, Behold, the blood of the covenant, which the LORD hath made

with you concerning all these words. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink, Exod. xxiv. 3—11. And he said, Behold, I make a covenant: before all thy people I will do miracles, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee, xxxiv. 10. And the LORD said unto Moses, Write thou these words: for after the terror of these words I have made a covenant with thee and with Israel. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments, 27, 28. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day, Deut. v. 2, 3. These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb, xxix. 1. That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee in this day, 12. Brethren, I speak after the manner of men; Though *it be* but a man's covenant, *yet if it be* confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator, Gal. iii. 15—19. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage which is Agar, iv. 24.

[b] And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hands of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city, Gen. xix. 16. Behold, God will not cast away a perfect *man*, neither will he help the evil doers, Job viii. 20. Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee, Cant. viii. 5. For I the LORD God will hold thy right hand, saying unto thee, Fear not; I will help thee, Isa. xli. 13. *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons that she has brought up, li. 18.

[c] Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine, Exod. xix. 4, 5. Thou leddest thy people like a flock by the hand of Moses and Aaron, Psal. lxxvii. 20. But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased, lxxviii. 52—54. And he brought forth his people with joy, *and* his chosen with gladness, cv. 43. And he brought out Israel from among them: for his mercy *endureth* for ever: With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever:

And made Israel to pass through the midst of it: for his mercy *endureth* for ever, cxxxvi. 11—14. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 11. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old, lxiii. 9. Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him? That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble, 11—13.

[d] They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt, Exod. xxxii. 8. Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt, Deut. xxix. 25. And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them; and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them, in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them: so that they will say in that day, Are not these evils come upon us, because our God *is* not among us? And I will surely hide my face in that day for all the evils which they shall have wrought in that they are turned unto other gods, xxxi. 16—18. Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you, Josh. xxiii. 15, 16. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them. And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only, 2 Kings xvii. 15—18. They kept not the covenant of God, and refused to walk in his law; And forgat his works and his wonders that he had shewed them, Psal. lxxviii. 10, 11. But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow, 57. For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not, Jer. xi. 7, 8. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done

thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the LORD their God and worshipped other gods, and served them, xxii. 8, 9. Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD, xxxi. 32. Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness? yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine, Ezek. xvi. 8. For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant, 59.

[c]Ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation, Judg. x. 13, 14. The anger of the Lord hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders, Lam. iv. 16. Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts, Amos v. 22. And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good-will at your hand, Mal. ii. 13.

VER. 10.

[a]Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν.

For [a] *this* is *the covenant that I will make with the house of Israel after those days, saith the Lord;* [b] *I will* [c] *put my laws into their mind, and write them* † *in their hearts: and* [d] *I will be to them a God,* [e] *and they shall be to me a people.*

[c] Gr. *give.* † Or, *upon.*

[a]This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more, Heb. x. 16, 17.

[b]And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel, Exod. xxiv. 4. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient, 7. And the LORD said unto Moses, Hew these two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest, xxxiv. 1. And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel, 27. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live, Deut. xxx. 6. But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 40. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh, Exod. xi. 19. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do *them*, xxxvi. 26, 27. *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of

the living God; not in tables of stone, but in fleshy tables of the heart, 2 Cor. iii. 3. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the Spirit be rather glorious? 7, 8. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, 21. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 23.

[c] But now they desire a better *country*, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16. And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God, Gen. xvii. 7, 8. My beloved is mine, and I *am* his: he feedeth among the lilies, Cant. ii. 16. And I will give them an heart to know me, that I *am* the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart, Jer. xxiv. 7. At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people, xxxi. 1. But this *shall* be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, 33. And they shall be my people, and I will be their God, xxxii. 38. That they may walk in my statutes, and keep mine ordinances and do them: and they shall be my people, and I will be their God, Ezek. xi. 20. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God, xxxvi. 28. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people, xxxvii. 27. So the house of Israel shall know that I *am* the LORD their God from that day and forward, xxxix. 22. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God, Hosea i. 10. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God, ii. 23. And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness, Zech. viii. 8. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people; and they shall say, The LORD is my God, xiii. 9. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living, Matt. xxii. 32. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people, 2 Cor. vi. 16.

[d] Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine. And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel, Exod. xix. 5, 6. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto them,

Ye *are* not my people; there shall they be called the children of the living God, Rom. ix. 25, 26. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 9, 10.

VER. 11.

Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων Γνῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν,

And [a] *they shall not teach every man his neighbour, and every man his brother, saying,* [b] *Know the Lord:* [c] *for all shall know me,* [d] *from the least to the greatest.*

[a] And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem, Isa. ii. 3. And all thy children *shall* be taught of the LORD, and great *shall* be the peace of thy children, liv. 13. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sins no more, Jer. xxxi. 34. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, John vi. 45. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 1 John ii. 27.

[b] Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD, 2 Kings xvii. 27, 28. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever, 1 Chron. xxviii. 9. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the LORD God of their fathers, 2 Chron. xxx. 22. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not, Ezra vii. 25.

[c] And I will give them an heart to know me, that I *am* the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart, Jer. xxiv. 7. Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the LORD God, Ezek. xxxiv. 30. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20. See also on Matt. viii. ver. 11. clause 1.

[d] For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely, Jer. vi. 13. Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the

people from the least even unto the greatest, came near, xlii. 1. Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest, 8. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach, xliv. 12. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God, Acts viii. 10.

VER. 12.

Ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

For [a] *I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

[a] This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more, Heb. x. 16, 17. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord, Psal. xxv. 7. Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away, lxv. 3. I, even I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins, Isa. xliii. 25. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee, xliv. 22. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me, Jer. xxxiii. 8. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve, l. 20. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea, Micah vii. 19. See also on Matt. ix. ver. 2. clause 4.

VER. 13.

Ἐν τῷ λέγειν καινὴν, πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.

In that he saith, [a] *A new* covenant, [b] *he hath made the first old. Now that which decayeth and waxeth old* is [c] *ready to vanish away.*

[a] See on ver. 8.

[b] If therefore perfection were by the Levitical Priesthood, (for under it the people received the law,) what further need *was there* that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the Priesthood being changed, there is made of necessity a change also of the law, Heb. vii. 11, 12. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God, 18, 19. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation, ix. 9, 10.

[c] Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished, Isa. li. 6.

CHAP. IX.—VER. 1.

Εἶχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας, τό, τε ἅγιον κοσμικόν.

Then verily [a] *the first* covenant [b] *had also* [c] *ordinances of divine service,* [c] *and a worldly sanctuary.*

[c] Or, *ceremonies.*

[a] For if that first *covenant* had been faultless, then should no place have been sought for the second, Heb. viii. 7. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away, 13.

[b] *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation, ver. 10. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God, Lev. xviii. 3, 4. Therefore shall ye keep mine ordinances, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein; I *am* the LORD your God, 30. They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them, xxii. 9. They shall leave none of it until the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it, Numb. ix. 12. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them, Ezek. xliii. 11. And they were both righteous before God, walking in all the commandments and ordinances of the LORD blameless, Luke i. 6.

[c] *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, ver. 10, 11. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man, viii. 2. And let them make me a sanctuary; that I may dwell among them, Exod. xxv. 8.

VER. 2.

Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα, καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἁγία.

For there was [a] *a tabernacle made; the first, wherein* [b] *was the candlestick, and the table, and the shewbread; which is called* [c] *the sanctuary.*

[c] Or, *holy.*

[a] Moreover thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work shalt thou make them. The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold of one another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle. And thou shalt make curtains *of* goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put

the taches into the loops, and couple the tent together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins. And thou shalt make boards for the tabernacle *of* shittim wood standing up. Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board. Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle; twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the tabernacle on the north side *there shall be* twenty boards: And their forty sockets *of* silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board. And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount, Exod. xxvi. 1—30. And every wisehearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them. The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits; the curtains *were* all of one size. And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another. And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another. And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle. And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them. The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. And he made fifty taches *of* brass to couple the tent together, that it might be one. And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*. And he made boards for the tabernacle *of* shittim wood, standing up. The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. And he made boards for the tabernacle; twenty

boards for the south side southward: And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards, And their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the two sides. And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets. And he made bars of shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. And he made the middle bar to shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold. And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work. And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver. And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needlework; And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass, xxxvi. 8—38. Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they. And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, xxxix. 32—34. On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation, xl. 2. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark, 18—20.

[b] Thou shalt also make a table *of* shittim wood: two cubits *shall* be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make them. And thou shalt set upon the table shewbread before me alway. And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick *shall be*

four bowls made like unto almonds, *with* their knops, and their flowers. And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be *of* the same: all of it *shall be* one beaten work *of* pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold. *Of* a talent of pure gold shall he make it, with all these vessels. And look that thou make *them* after their pattern, which was shewed thee in the mount, Exod. xxv. 23—40. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side, xxvi. 35. And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: And he overlaid it with pure gold, and made thereunto a crown of gold round about. Also he made thereunto a border of an hand breadth round about; and made a crown of gold for the border thereof round about. And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. Over against the border were the rings, the places for the staves to bear the table. And he made the staves of shittim wood, and overlaid them with gold, to bear the table. And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold. And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: Three bowls made after the fashion of almonds in one branch, and a knop a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. And in the candlestick *were* four bowls made like almonds, his knops, and his flowers: And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold. And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold. *Of* a talent of pure gold made he it, and all the vessels thereof, xxxvii. 10—24. The table, *and* all the vessels thereof; and the shewbread, The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light, And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, xxxix. 36—38. And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. And he set the bread in order upon it before the LORD; as the LORD had commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward, xl. 22—24. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy, xxvi. 33.

VER. 3.

Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων,

[a] *And after the second veil, the tabernacle which is called* [b] *the Holiest of all;*

[a] Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, Heb. vi. 19. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, x. 20. And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning

work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be* of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy, Exod. xxvi. 31—33. And he made a vail of blue, and purple, and scarlet, and fine twined linen; *with* cherubims made he it of cunning work. And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver. And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass, xxxvi. 35—38. And thou shalt put therein the ark of the testimony, and cover the ark with the vail, xl. 3. And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses, 21. And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon. 2 Chron. iii. 14. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations, Isa. xxv. 7. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, Matt. xxvii. 51.

[b] The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, ver. 8. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, x. 19. And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims, 2 Kings viii. 6.

VER. 4.

χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ· ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης·

Which had [a] *the golden censer, and* [b] *the ark of the covenant overlaid round about with gold, wherein* [c] was *the golden pot that had manna,* [d] *and Aaron's rod that budded,* [e] *and the tables of the covenant;*

[a] And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail, Lev. xvi. 12. And the bowls, and the snuffers, and the basons, and the spoons, and the censers *of* pure gold; and the hinges *of* pure gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit* of the temple, 1 Kings vii. 50. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne, Rev. viii. 3.

[b] And thou shalt make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves *of* shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee, Exod. xxv. 10—16. And Bezaleel made the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: And he overlaid it with pure gold within and without,

and made a crown of gold to it round about. And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves *of* shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark, xxxvii. 1—5. The ark of the testimony and the staves thereof, and the mercy-seat, xxxix. 35. And thou shalt put therein the ark of the testimony, and cover the ark with the vail, xl. 3.

[c] And Moses said unto Aaron, Take a pot and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the testimony, to be kept, Exod. xvi. 33, 34.

[d] And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you, Numb. xvii. 5. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds, 8. The LORD send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, Psal. cx. 2, 3.

[e] And thou shalt put into the ark the testimony which I shall give thee, Exod. xxv. 16. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy, xxvi. 33. And thou shalt put therein the ark of the testimony, and cover the ark with the vail, xl. 3. And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses, 21. And I will write on the tables the words that were in the first tables which thou brakedst, and thou shalt put them in the ark. And I made an ark *of* shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me, Deut. x. 2—5. *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt, 1 Kings viii. 9. And I have set there a place for the ark, wherein *is* the covenant of the LORD which he made with our fathers, when he brought them out of the land of Egypt, 21. *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb when the LORD made *a covenant* with the children of Israel, when they came out of Egypt, 2 Chron. v. 10.

VER. 5.

Ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης, κατασκιάζοντα τὸ ἱλαστήριον περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος.

And [a] *over it the cherubims of glory shadowing* [b] *the mercy-seat; of which we cannot now speak particularly.*

[a] And thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end; *even* of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be. And thou shalt put the mercy-seat above upon the ark; and in the

ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel, Exod. xxv. 17—22. And he made the mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof. And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat; One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof. And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seatward were the faces of the cherubims, xxxvii. 6—9. And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him, Numb. vii. 89. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God, 1 Sam. iv. 4. And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place, even* under the wings of the cherubims, 1 Kings viii. 6. For the cherubims spread forth *their* two wings over the place of the ark and the cherubims covered the ark, and the staves thereof above, 7. And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwelleth between the cherubims, thou art the God *even* thou above, of all the kingdoms of the earth; thou hast made heaven and earth, 2 Kings xix. 15. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims shine forth, Psal. lxxx. 1. The LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved, xcix. 1. To the intent that now unto the principalities and powers in heavenly *places* might be known by the Church the manifold wisdom of God, Eph. iii. 10. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12.

[b] See on chap. iv. ver. 16. clause 2.

VER. 6.

Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίασιν οἱ ἱερεῖς, τὰς λατρείας ἐπιτελοῦντες.

Now when these things were thus ordained, [a] *the Priests went always into the first tabernacle, accomplishing the service* of God.

[a] In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel, Exod. xxvii. 21. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations, xxx. 7, 8. But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with fourscore priests of the LORD, *that were* valiant men: And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God. Then

Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar, 2 Chron. xxvi. 16—19. Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down, Dan. viii. 11. And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense, Luke i. 8—11.

VER. 7.

Εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος, ὁ ἀρχιερεύς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων

But [a] *into the second* went *the High Priest alone once every year,* [b] *not without blood, which he offered for himself, and for the* [c] *errors of the people:*

[a] For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with blood of others, ver. 24, 25. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD, Exod. xxx. 10. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy-seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. Thus shall Aaron come into the holy *place:* with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering, which *is* for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin-offering. But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness. And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: And he shall make an atonement for the holy *place,* because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so

shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his houshold, and for all the congregation of Israel. And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat, Lev. xvi. 2—20.

[b] And by reason hereof he ought, as for the people, so also for himself, to offer for sins, Heb. v. 3. Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself, vii. 27. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, x. 19, 20.

[c] See on chap. v. ver. 3.

VER. 8.

Τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν·

The [a] *Holy Ghost this signifying,* [b] *that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:*

[a] Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, Heb. iii. 7. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, x. 15. Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him? Isa. lxiii. 11. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 51, 52. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, xxviii. 25. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying*, In thee shall all nations be blessed, Gal. iii. 8. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21.

[b] And after the second veil, the tabernacle which is called the Holiest of all, ver. 3. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, iv. 15, 16. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 19—22. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep, John x. 7. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture, 9. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me, xiv. 6. For through him we both have access by one Spirit unto the Father, Eph. ii. 18.

VER. 9.

Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι προσ-

φέροντα, μὴ δυνάμενα κατὰ συνείδησιν τελείωσαι τὸν λατρεύοντα,

Which was [a]*a figure for* [b]*the time then present,* [c]*in which were offered both gifts and sacrifices,* [d]*that could not make him that did the service perfect, as pertaining to the conscience;*

[a] For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, ver. 24. Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure, xi. 19. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come, Rom. v. 14. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

[b] If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron? Heb. vii. 11. And these all, having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect xi. 39, 40. Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 11, 12.

[c] See on chap. v. ver. 1.

[d] For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? ver. 13, 14. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God, vii. 18, 19. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins, x. 1—4. And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, 11. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

VER. 10.

Μόνον ἐπὶ βρώμασι, καὶ πόμασι, καὶ διαφόροις βαπτισμοῖς, καὶ δικαιώμασι σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα.

Which stood *only* [a]*in meats and drinks, and* [b]*divers washings, and* [c]*carnal* [*]*ordinances, imposed* on them [d]*until the time of reformation.*

[*] Or, *rites*, or, *ceremonies.*

[a] See Lev. xi. and Deut. xiv. Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein, Heb. xiii. 9. Then said I, Ah LORD God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth, Ezek. iv. 14. And there came a voice

to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice *spake* unto him again the second time, What God hath cleansed, that call not thou common, Acts x. 13—15. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath *days*, Col. ii. 16.

[b] Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, Heb. vi. 2. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 22. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water, Exod. xxix. 4. and xl. 12. For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD. So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations, xxx. 19—21. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off; and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean, Lev. xiv. 8, 9. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and so put them on, xvi. 4. and 24. And every soul that eateth that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even; then shall he be clean. But if he wash *them* not, nor bathe his flesh, then he shall bear his iniquity, xvii. 15, 16. See Numb. xix. And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley, Deut. xxi. 6. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables, Mark vii. 2—4.

[c] See on chap. vii. ver. 16. clause 1.

[d] But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. That, in the dispensation of the fulness of time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him, Eph. i. 10.

VER. 11.

Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τουτέστιν, οὐ ταύτης τῆς κτίσεως,

[a] *But Christ being come* [b] *an High Priest* [c] *of good things to come,* [d] *by a greater and more perfect tabernacle,* [e] *not made with hands, that is to say, not of this building;*

[a] See on Matt. xi. ver. 3.

[b] See on chap. iii. ver. 1. clause 6.

[c] For the law having a shadow of good things to come, Heb. x. 1.

[d] See on chap. viii. ver. 2. clause 2.

[e] See on 2 Cor. v. ver. 1.

VER. 12.

Οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος.

[a] *Neither by the blood of goats and calves,* [b] *but by his own blood* [c] *he entered in once* [d] *into the holy place,* [e] *having obtained eternal redemption* for us.

[a] For *it is* not possible that the blood of bulls and of goats should take away sins, Heb. x. 4. And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering which *is* for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats: one lot for the LORD, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin-offering: But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness, Lev. xvi. 5—10.

[b] See on Matt. xx. ver. 28. clause 4.

[c] See on ver. 7. clause 1.

[d] See on chap. iv. ver. 14. clause 2.

[e] See on Matt. xx. ver. 28. clause 3.

VER. 13.

Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα·

[a] *For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean,* [b] *sanctifieth to the purifying of the flesh:*

[a] This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke: And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face. And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times. And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn. And the priest shall take cedar-wood and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean; but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that his dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him. This *is* the law, when a man dieth in a tent: All that come into the tent, and all that *is* in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, *is* unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe

himself in water, and shall be clean at even, Numb. xix. 2—19.

[b] And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean, Numb. viii. 7.

VER. 14.

Πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι;

[a] *How much more shall the blood of Christ,* [b] *who through* [c] *the eternal Spirit* [d] *offered himself* [e] *without* * *spot to God,* [f] *purge your conscience from* [g] *dead works* [h] *to serve* [i] *the living God?*

* Or, *fault.*

[a] See on Matt. xx. ver. 28. clause 4.
[b] See on Luke iv. ver. 18. clause 1.
[c] See on Rom. i. ver. 20. clause 3.
[d] See on chap. vii. ver. 27. clause 4.
[e] *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats. *But* whatsoever hath a blemish, *that* shall ye not offer; for it shall not be acceptable for you, Lev. xxii. 19, 20. And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot, day by day, *for* a continual burnt-offering, xxviii. 3. And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God, Deut. xv. 21. Thou shalt not sacrifice unto the LORD thy God *any* bullock or sheep wherein is blemish, *or* any evil-favouredness; for that *is* an abomination unto the LORD thy God, xvii. 1. See also on chap. vii. ver. 26. clause 3.
[f] Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 22.
[g] See on chap. vi. ver. 1. clause 5.
[h] See on Rom. i. ver. 1. clause 2.
[i] See on John v. ver. 26. clause 1.

VER. 15.

Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστὶν ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

And for this cause [a] *he is the mediator of* [b] *the new testament,* [c] *that by means of death,* [d] *for the redemption of the transgressions* that were *under the first testament,* [e] *they which are called* [f] *might receive the promise of eternal inheritance.*

[a] See on chap. viii. ver. 6. clause 2.
[b] See on chap. viii. ver. 8. clause 3.
[c] See on chap. ii. ver. 14. clause 3.
[d] See on Matt. xx. ver. 28. clauses 3, 4.
[e] See on Rom. i. ver. 6. clause 2.
[f] See on Matt. xix. ver. 16. clause 3.

VER. 16.

Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου.

For where a testament is, there must also of necessity * *be the death of the testator.*

* Or, *be brought in.*

VER. 17.

Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία· ἐπεὶ μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.

[a] *For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.*

[a] Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto, Gal. iii. 15.

VER. 18.

Ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται.

Whereupon neither the first testament was * *dedicated without blood.*

* Or, *purified.*

VER. 19.

Λαληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐῤῥάντισε,

[a] *For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water,* [b] *and* * *scarlet wool,*

[a] *and hyssop, and sprinkled both the book and all the people,*

[a] Or, *purple.*

[a] And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD. And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words, Exod. xxiv. 3—8.

[b] Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar-wood, and scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water, Lev. xiv. 4—6.

[c] And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side-posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning, Exod. xii. 22. Purge me with hyssop, and I shall be clean, Psal. li. 7.

VER. 20.

Λέγων· Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.

[a] *Saying,* [b] *This is the blood of the testament which God hath injoined unto you.*

[a] See on ver. 19. clause 1.

[b] For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28.

VER. 21.

Καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐῤῥάντισε.

[a] *Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.*

[a] And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar, Exod. xxix. 10—12. Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him, 20, 21. And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering. And he slew *it;* and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it, Lev. viii. 14, 15. Aaron therefore went unto the altar, and slew the calf of the sin-offering which *was* for himself. And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar, ix. 8, 9. He slew

also the bullock and the ram *for* a sacrifice of peace-offerings which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, 18. And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat, eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat, xvi. 14—20. And he said unto me, Son of man, thus saith the Lord GOD, These *are* the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin-offering. And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock, Ezek. xliii. 18—22.

VER. 22.

Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

And almost all things are by the law purged with blood; [a] *and without shedding of blood is no remission.*

[a] And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them, Lev. iv. 20. For the life of the flesh *is* in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul, xvii. 11.

VER. 23.

Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας.

[a] It was *therefore* necessary that the patterns of things in the heavens should be purified with these; [b] *but the heavenly things themselves with better sacrifices than these.*

[a] See on chap. viii. ver. 5.
[b] See on ver. 11, 12.

VER. 24.

Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν·

[a] *For Christ is not entered into the holy places made with hands,* which are *the figures of the true; but into heaven itself,* [b] *now to appear in the presence of God for us:*

[a] See on chap. iv. ver. 14. clause 2.
[b] See on chap. vii. ver. 25. clause 4.

VER. 25.

Οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ,

[a] *Nor yet that he should offer himself often,* [b] *as the High Priest entereth into the holy place every year with the blood of others;*

[a] Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore, Heb. vii. 27, 28.

[b] See on ver. 7.

VER. 26.

Ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

For then must he often have suffered since the foundation of the world: but now once [a] *in the end of the world hath he appeared* [b] *to put away sin* [c] *by the sacrifice of himself.*

[a] See on chap. i. ver. 2. clause 1.

[b] See on John i. ver. 29. clause 2.

[c] But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, Heb. x. 12. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour, Eph. v. 2. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14.

VER. 27.

Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις·

[a] *And as it is appointed unto men once to die,* [b] *but after this the judgment:*

[a] See on Rom. v. ver. 12. clause 2.

[b] See on John v. ver 22.

VER. 28.

Οὕτως ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας, ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

[a] *So Christ was once offered to bear the sins* [b] *of many;* [c] *and unto them that look for him* [d] *shall he appear the second time without sin unto salvation.*

[a] See on John i. ver. 29. clauses 1, 2.

[b] See on Matt. xx. ver. 28. clause 4.

[c] See on 1 Thess. i. ver. 10. clause 1.

[d] See on John xii. ver. 26. clause 3.

CHAP. X.—VER. 1.

Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν τοῖς αὐτοῖς θυσίαις, ἃς προσφέρουσιν εἰς τὸ διηνεκὲς, οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι.

[a] *For the law having a shadow of good things to come,* and *not the very image of the things,* [b] *can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*

[a] See on chap. viii. ver. 5. clause 1.

[b] See on chap. ix. ver. 11. clause 4.

VER. 2.

Ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι; διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους·

For then * *would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.*

* Or, *they would have ceased to be offered, because, &c.*

VER. 3.

Ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν.

[a] *But in those* sacrifices there is *a remembrance again* made *of sins every year.*

[a] See on chap. ix. ver. 7. clause 1.

VER. 4.

Ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.

[a] *For* it is *not possible that the blood of bulls and of goats should take away sins.*

[a] See on chap. ix. ver. 9. clause 4.

VER. 5.

Διὸ εἰσερχόμενος εἰς τὸν κόσμον, λέγει· Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·

Wherefore when [a] *he cometh into the world, he saith,* [b] *Sacrifice and offering thou wouldest not,* [c] *but a body* * *hast thou prepared me:*

* Or, *thou hast fitted me.*

[a] See on Matt. xi. ver 3.

[b] Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart, Psal. xl. 6—8.

[c] See on John i. ver. 14. clause 1.

VER. 6.

Ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας·

[a] *In burnt-offerings and* sacrifices *for sin thou hast had no pleasure.*

[a] To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting. Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*, Isa. i. 11—14. Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my first-born *for* my transgression, the fruit of my body *for* the sin of my soul? Micah vi. 6, 7. Who *is there* even among you, that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand, Mal. i. 10.

VER. 7.

Τότε εἶπον· Ἰδοὺ ἥκω· (ἐν κεφαλίδι βιβλίου γέγραπταί περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου.

[a] *Then said I, Lo, I come* [b] *(in the volume of the book it is written of me,) to do thy will, O God.*

[a] See on John iv. ver. 34.

[b] And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 18. See also on Luke xxiv. ver. 44. clauses 2—4.

VER. 8.

Ἀνώτερον λέγων· Ὅτι θυσίαν καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας· (αἵτινες κατὰ τὸν νόμον προσφέρονται·)

Above when he said, Sacrifice and offering and burnt-offerings and offering *for sin thou wouldest not, neither hadst pleasure* therein; *which are offered by the law;*

VER. 9.

Τότε εἶρηκεν· Ἰδοὺ ἥκω τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. Ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ.

Then said he, Lo, I come to do thy will, O God. [a] *He taketh away the first, that he may establish the second.*

[a] See on chap. viii. ver. 8.

VER. 10.

Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν οἱ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ.

[a] *By the which will we are sanctified* [b] *through the offering of the body of Jesus Christ once* for all.

[a] And for their sakes I sanctify myself, that they also might be sanctified though the truth, John xvii. 19.

[b] See on chap. vii. ver. 27. clause 4.

VER. 11.

Καὶ πᾶς μὲν ἱερεὺς ἕστηκε καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας·

[a] *And every priest standeth daily ministering and offering oftentimes the same sacrifices,* [b] *which can never take away sins:*

[a] See on chap. vii. ver. 27. clauses 1—3.

[b] See on chap. ix. ver. 7. clause 1.

VER. 12.

Αὐτὸς δὲ, μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν, εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ·

[a] *But this man, after he had offered one sacrifice for sins,* [b] *for ever sat down on the right hand of God;*

[a] See on chap. i. ver. 3. clause 5.

[b] See on chap. i. ver. 3. clause 6.

VER. 13.

Τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.

[a] *From henceforth expecting till his enemies be made his footstool.*

[a] See on Matt. xxii. ver. 44. clauses 1. 3.

VER. 14.

Μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.

[a] *For by one offering* [b] *he hath perfected for ever them that are sanctified.*

[a] See on chap. vii. ver. 27. clause 4.

[b] See ver. 1.

VER. 15.

Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ Ἅγιον· μετὰ γὰρ τὸ προειρηκέναι·

[a] Whereof *the Holy Ghost also is a witness to us: for after that he had said before,*

[a] And we are witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him, Acts v. 32.

VER. 16.

Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς·

[a] *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;*

[a] See on chap. viii. ver. 8—12.

VER. 17.

Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

[a] *And their sins and iniquities will I remember no more.*

[a] Some copies have, *Then he said, And their,* &c.

VER. 18.

Ὅπου δὲ ἄφεσις τούτων, οὐκ ἔτι προσφορὰ περὶ ἁμαρτίας.

Now where remission of these is, [a] there is *no more offering for sin.*

[a] See ver. 1. 14.

VER. 19.

Ἔχοντες οὖν, ἀδελφοὶ, παῤῥησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,

[a] *Having therefore, brethren,* [a] *boldness* [b] *to enter into the holiest by the blood of Jesus,*

[a] Or, *liberty.*

[a] See on chap. iv. ver. 16. clause 1.

[b] See on chap. ix. ver. 8. clause 2.

VER. 20.

Ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τοῦτ' ἔστι τῆς σαρκὸς αὐτοῦ·

[a] *By a new and living way, which he hath* [a] *consecrated for us,* [b] *through the veil, that is to say,* [c] *his flesh;*

[a] Or, *new made.*

[a] See on chap. vii. ver. 25. clause 3.

[b] See on chap. vi. ver. 19. clause 2.

[c] See on John vi. ver. 51. clause 4.

VER. 21.

Καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ·

[a] *And having an High Priest over* [b] *the house of God;*

[a] See on chap. iii. ver. 1. clause 6.

[b] See on chap. iii. ver. 6. clause 2.

VER. 22.

Προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς·

[a] *Let us draw near* [b] *with a true heart* [c] *in full assurance of faith,* [d] *having our hearts sprinkled from an evil conscience,* [e] *and our bodies washed with pure water.*

[a] See on chap. iv. ver. 16. clauses 1, 2.

[b] See on 1 Tim. ii. ver. 8. clause 2.

[c] See on Matt. xxi. ver. 22.

[d] For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 13, 14.

[e] See on Matt. iii. ver. 6. clause 1.

VER. 23.

Καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ, κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ· (πιστὸς γὰρ ὁ ἐπαγγειλάμενος·)

[a] *Let us hold fast the profession of our faith without wavering;* [b] *(for he is faithful that promised;)*

[a] See on chap. iii. ver. 6. clause 3.

[b] See on 1 Cor. i. ver. 9. clause 1.

VER. 24.

Καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων·

[a] *And let us consider one another to provoke unto love and to* [b] *good works:*

[a] See on Rom. xiv. ver. 19. clause 2.

[b] See on Matt. vii. ver. 24. clause 1.

VER. 25.

Μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

Not forsaking [a] *the assembling of ourselves together, as the manner of some is;* [b] *but exhorting* one another: *and so much the more,* [c] *as ye see the day approaching.*

[a] See on Matt. xviii. ver. 18. clause 1.

[b] See on chap. iii. ver. 13. clause 1.

[c] See on Matt. xxiv. ver. 32, 33.

VER. 26.

Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία·

[a] *For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,*

[a] See on chap. vi. ver. 4. clause 1.

VER. 27.

Φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος, ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.

[a] *But a certain fearful looking for of judgment* [b] *and fiery indignation, which shall devour the adversaries.*

[a] See on chap. ii. ver. 3. clause 1.

[b] See on 2 Thess. i. ver. 8. clauses 1—3.

VER. 28.

Ἀθετήσας τις νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει·

[a] *He that despised Moses' law died without mercy* [b] *under two or three witnesses:*

[a] See on chap. ii. ver. 2. clause 2.

[b] See on Matt. xviii. ver. 16.

VER. 29.

Πόσῳ (δοκεῖτε) χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας;

[a] *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot* [b] *the Son of God, and hath counted* [c] *the blood of the covenant,* [d] *wherewith he was sanctified, an unholy thing,* [e] *and hath done despite unto the Spirit of grace?*

[a] See on chap ii. ver. 3. clause 1.

[b] See on Matt. xiv. ver. 33. clause 2.

[c] See on Matt. xxvi. ver. 28. clause 1.

[d] For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 13, 14.

[e] See on Matt. xii. ver. 31. clause 2.

VER. 30.

Οἴδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος. Καὶ πάλιν· Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.

For we know him that hath said, [a] *Vengeance belongeth unto me; I will recompense, saith the Lord.* [b] *And again, The Lord shall judge his people.*

[a] See on Rom. xii. ver. 19. clause 2.

[b] For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left, Deut. xxxii. 36. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me: those that have made a covenant with me by sacrifice, Psal. l. 3—5. For the LORD will judge his people, and will repent himself concerning his servants, cxxxv. 14. See also on Luke xviii. ver 7. clause 2.

VER. 31.

Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.

[b] It is *a fearful thing to fall into the hands of* [b] *the living God.*

[a] Our God is a consuming fire, Heb. xii. 29. Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver, Psal. l. 22. Thou, *even* thou, *art* to be feared; and who may stand in thy sight when once thou art angry? lxxvi. 7. Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath, xc. 11. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell, Matt. x. 28. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, Rev. vi. 15, 16.

[b] See on John v. ver. 26. clause 1.

VER. 32.

Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες, πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων·

But call to remembrance the former days, in which, [a] *after ye were illuminated,* [b] *ye endured a great fight of afflictions;*

[a] See on Matt. iv. ver. 16. clause 1.

[b] See on Matt. v. ver. 10. clause 1. and Acts viii. ver. 3.

VER. 33.

Τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες.

[a] *Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.*

[a] And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock, Nah. iii. 6. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men, 1 Cor. iv. 9.

VER. 34.

Καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς, καὶ μένουσαν.

[a] *For ye had compassion of me in my bonds, and took* [b] *joyfully the spoiling of your goods, knowing* [a] *in yourselves* [c] *that ye have in heaven a better and an enduring substance.*

[a] Or, *that ye have in yourselves*, or, *for yourselves.*

[a] See on Eph. iii. ver. 1.

[b] See on Matt. v. ver. 12. clause 1.

[c] See on Matt. vi. ver. 20.

VER. 35.

Μὴ ἀποβάλητε οὖν τὴν παῤῥησίαν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν μεγάλην.

[a] *Cast not away therefore your confidence,* [b] *which hath great recompense of reward.*

[a] See on chap. iii. ver. 6. clause 3.

[b] See on Matt. v. ver. 12. clause 2.

VER. 36.

Ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν.

[a] *For ye have need of patience, that,* [b] *after ye have done the will of God,* [c] *ye might receive the promise.*

[a] See on Luke xxi. ver. 19.

[b] See on Matt. vii. ver. 21. clause 3.
[c] See on Matt. xix. ver. 16. clause 3.

VER. 37.

Ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονίσει.

[a] *For yet a little while, and he that shall come will come, and will not tarry.*

[a] See on Matt. xvi. ver. 27. clause 1.

VER. 38.

Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.

[a] *Now the just shall live by faith:* [b] *but if* any man *draw back,* [c] *my soul shall have no pleasure in him.*

[a] See on Rom. i. ver. 17. clause 3.
[b] See on Matt. xii. ver. 45. clause 3.
[c] See on Matt. iii. ver. 10. clause 4.

VER. 39.

Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

[a] *But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*

[a] See on John x. ver. 28.

CHAP. XI.—VER. 1.

Ἔστι δὲ πίστις, ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

[a] *Now faith is the* * *substance of things hoped for,* [b] *the evidence of things not seen.*

* Or, *ground,* or, *confidence.*

[a] See on Rom. v. ver. 2. clause 3.
[b] While we look not at the things which are seen, but at the things which are not seen, 2 Cor. iv. 18. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) v. 6, 7. Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory, 1 Pet. i. 8.

VER. 2.

Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

For by it the elders obtained a good report.

VER. 3.

Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.

[a] *Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.*

[a] In the beginning God created the heaven and the earth, Gen. i. 1. See also on John i. ver. 3. and Rom. i. ver. 20. clause 2.

VER. 4.

Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖται.

[a] *By faith Abel offered unto God a more excellent sacrifice than Cain,* [b] *by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead* * *yet speaketh.*

* Or, *is yet spoken of.*

[a] And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto Abel, and to his offering: But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell, Gen. iv. 3—5. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous, 1 John iii. 11, 12.
[b] From the blood of the righteous Abel, Matt. xxiii. 35.

VER. 5.

Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον· καὶ οὐχ ηὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ.

[a] *By faith Enoch was translated that he should not see death; and was not found, because God had translated him:*

for before his translation he had this testimony, that he pleased God.

[a] And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters. And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God: and he *was* not; for God took him, Gen. v. 22—24. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, Jude 14.

VER. 6.

Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

[a] *But without faith* it is *impossible to please* him: [b] *for he that cometh to God* [c] *must believe that he is, and* that *he is a rewarder of them that diligently seek him.*

[a] See on John. iii. ver 18. clause 2.

[b] See on chap. vii. ver. 25. clause 2.

[c] How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. x. 14.

VER. 7.

Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

[a] *By faith Noah, being warned of God of things not seen as yet,* [*] *moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of* [b] *the righteousness which is by faith.*

[*] Or, *being wary.*

[a] And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. [*] A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it. And, behold I, even I, do bring a flood *of* waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind; of every creeping thing of the earth after his kind; two of every *sort* shall come unto thee, to keep *them* alive. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he, Gen. vi. 13—22.

[b] See on Rom. i. ver. 17. clause 1.

VER. 8.

Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπιστάμενος ποῦ ἔρχεται.

[a] *By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*

[a] See on Acts vii. ver. 4. clause 3, and ver. 5. clause 2.

VER. 9.

Πίστει παῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·

[a] *By faith he sojourned in the land of promise, as* in *a strange country,* [b] *dwelling in tabernacles with Isaac and Jacob,* [c] *the heirs with him of the same promise:*

[a] And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God, Gen xvii. 8. I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight, xxiii. 4. And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child, Acts vii. 5.

[b] And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD, Gen. xii. 8. Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD, xiii. 18.

[c] Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father: And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed, Gen. xxvi. 3, 4.

VER. 10.

Ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός.

For he looked for [a] *a city which hath foundations,* [b] *whose builder and maker is God.*

[a] These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them,* and embraced *them,* and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better *country,* that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city, ver. 13—16. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, xii. 22. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, 28. For here have we no continuing city, but we seek one to come, xiii. 14. In my Father's house are many mansions: if *it were* not *so,* I would have told you. I go to prepare a place for you, John xiv. 2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, Rev. xxi. 2. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 10.

[b] For we know, that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, 2 Cor. v. 1.

VER. 11.

Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.

[a] *Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age,* [b] *because she judged him faithful who had promised.*

[a] And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be.* And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall

bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him, Gen. vii. 15—19. Now Abraham and Sarah *were* old, *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son, xviii. 11—14. And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him, xxi. 1, 2.

[b] See on 1 Cor. i. ver. 9. clause 1.

VER. 12.

Διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.

Therefore sprang there even of one, [a] *and him as good as dead,* [b] *so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.*

[a] And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb, Rom. iv. 19.

[b] See on Rom. iv. ver. 18.

VER. 13.

Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, καὶ πεισθέντες, καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς·

These all died [b] *in faith, not having* [a] *received the promises,* [b] *but having seen them afar off, and were persuaded of them, and embraced them,* [c] *and confessed that they were strangers and pilgrims on the earth.*

[a] Gr. *according to faith.*

[a] See ver. 39.

[b] Your father Abraham rejoiced to see my day: and he saw it, and was glad, John viii. 56. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 10—12.

[c] I *am* a stranger and a sojourner with you, Gen. xxiii. 4. And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage, xlvii. 9. Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*, Psal. xxxix. 12.

VER. 14.

Οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν·

[a] *For they that say such things declare plainly that they seek a country.*

[a] See on ver. 10.

VER. 15.

Καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι·

And truly, if they had been mindful of that country *from whence they came out, they might have had opportunity to have returned.*

VER. 16

Νυνὶ δὲ κρείττονος ὀρέγονται, τουτέστιν, ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς, Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν.

[a] *But now they desire a better* country, *that is, an heavenly:* [b] *wherefore God*

is not ashamed to be called their God: [c] *for he hath prepared for them a city.*

[a] See on ver. 10.

[b] See on Matt. xxii. ver. 32.

[c] See on Matt. xxv. ver. 34. clause 4.

VER. 17.

Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,

[a] *By faith Abraham, when he was tried, offered up Isaac;* [b] *and he that had received the promises offered up his only-begotten son,*

[a] And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, *here* I *am*. And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood; but where *is* the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here *am* I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me, Gen. xxii. 1—12. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only, Jam. ii. 21—24.

[b] See on chap. vii. ver. 6. clause 2.

VER. 18.

Πρὸς ὃν ἐλαλήθη· Ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα·

[a] *Of whom it was said,* [b] *That in Isaac shall thy seed be called:*

[a] Or, *to.*

[b] See on Rom. ix. ver. 7.

VER. 19.

Λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγεῖραι δυνατὸς ὁ Θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

VER. 20.

Πίστει περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἠσαῦ.

[a] *By faith Isaac blessed Jacob and Esau concerning things to come.*

[a] And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee. And it came

to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn, Esau. And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father! And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above: And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck, Gen. xxvii. 26—40. And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham, xxviii. 1—4.

VER. 21.

Πίστει Ἰακὼβ ἀποθνήσκων ἑκάστον τῶν υἱῶν Ἰωσὴφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

[a] *By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped,* leaning *upon the top of his staff.*

[a] And Israel beheld Joseph's sons, and said, Who *are* these? And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them. (Now the eyes of Israel were dim for age, *so that* he could not see.) And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him. And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from

Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh. And he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow, Gen. xlviii. 8—22.

VER. 22.

Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

[a] *By faith Joseph, when he died,* [*] *made mention of the departing of the children of Israel; and gave commandment concerning his bones.*

[*] Or, *remembered.*

[a] And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence, Gen. l. 24, 25. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you, Exod. xiii. 19. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver: and it became the inheritance of the children of Joseph, Josh. xxiv. 32.

VER. 23.

Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

[a] *By faith Moses, when he was born, was hid three months of his parents, because they saw* he was *a proper child;* [b] *and they were not afraid of the king's commandment.*

[a] See on Acts vii. ver. 20.

[b] And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools, if it *be* a son, then ye shall kill him; but if it *be* a daughter, then she shall live, Exod. i. 16. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive, 22.

VER. 24.

Πίστει Μωσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς Θυγατρὸς Φαραώ,

[a] *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;*

[a] See on Acts vii. ver. 21.

VER. 25.

Μᾶλλον ἑλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν·

Choosing rather to suffer affliction with [a] *the people of God, than to enjoy the pleasures of sin for a season;*

[a] See on chap. iv. ver. 9. clause 2.

VER. 26.

Μείζονα πλοῦτον ἡγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν.

[a] *Esteeming the reproach* [*] *of Christ greater riches than the treasures in Egypt:* [b] *for he had respect unto the recompence of the reward.*

[*] Or, *for Christ.*

[a] See on Matt. v. ver. 12. clause 1.

[b] See on Matt. v. ver. 12. clause 2.

VER. 27.

Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν.

[a] *By faith he forsook Egypt, not fear-*

ing the wrath of the king: for he endured, [b]as seeing him [c]who is invisible.

[a] And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in *that* day thou seest my face thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more, Exod. x. 28, 29. And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: But God led the people about, *through* the way of the wilderness of the Red sea. And the children of Israel went up harnessed out of the land of Egypt, xiv. 17, 18.

[b] I have set the LORD always before me, Psal. xvi. 8.

[c] See on John i. ver. 18. clause 1.

VER. 28.

Πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα, θίγῃ αὐτῶν.

[a] Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

[a] See on Matt. xxvi. ver. 2. clauses 1, 2.

VER. 29.

[b]Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

[a] By faith they passed through the Red sea as by dry land: *which the Egyptians assaying to do were drowned.*

[a] And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace. And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them, Exod. xiv. 13—28.

VER. 30.

Πίστει τὰ τείχη Ἰερειχὼ ἔπεσον, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

[a] *By faith the walls of Jericho fell down, after they were compassed about seven days.*

[a] And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long *blast* with the rams' horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up, every man straight before him. And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD. And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of rams' horns, passed on before the LORD, and blew with the trumpets; and the ark of the covenant of the LORD followed them. And the armed men went before the priests that blew with the trumpets, and the rere-ward came after the ark, *the priests* going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the LORD. And seven priests, bearing seven trumpets of rams' horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them; but the rere-ward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early, about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. And the city shall be accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent. And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD. So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city, Josh. vi. 2—20.

VER. 31.

Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

[a] *By faith the harlot Rahab perished not with them that* * *believed not, when she had received the spies with peace.*

* Or, *that were disobedient.*

[a] And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold,

there came men hither to-night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*: And it came to pass, *about the time* of shutting of the gate, when it was dark, that the men went out; whither the men went, I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. And, before they were laid down, she came up unto them upon the roof; And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window; for her house *was* upon the town-wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear: Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless; and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window, Josh. ii. 1—21. But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho, vi. 22—25. Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? Jam. ii. 25.

VER. 32.

Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ με

διηγούμενον ὁ χρόνος γὰρ ἐπιλείψει, Βαρὰκ τε καὶ Σαμψὼν, καὶ Ἰεφθὰε, Δαβίδ τε καὶ Σαμουὴλ, καὶ τῶν προφητῶν·

And what shall I more say? for the time would fail me, to tell of [a] *Gedeon, and of* [b] *Barak, and of* [c] *Samson, and of* [d] *Jephthae; of David also, and Samuel, and of the prophets:*

[a] See Judg. vi—viii.
[b] See Judg. iv, v.
[c] See Judg. xiii—xvi.
[d] See Judg. xi, xii.

VER. 33.

Οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,

[a] *Who through faith subdued kingdoms,* [b] *wrought righteousness, obtained promises,* [c] *stopped the mouths of lions,*

[a] See Josh. vi—xiii. and 2 Sam. v.; viii. For who *is* God save the LORD? or who *is* a rock save our God? *It is* God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' *feet*, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms, Psal. xviii. 31—34. We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old. *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us, xliv. 1—6. Blessed *be* the LORD my strength, which teacheth my hands to war, *and* my fingers to fight. My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me, cxliv. 1, 2.

[b] See on ver. 4—8.

[c] Then went Samson down, and his father and his mother to Timnath, and came to the vineyards of Timnath; and, behold, a young lion roared against him. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done, Judg. xiv. 5, 6. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; And I went out after him, and smote him, and delivered *it* out of his mouth: and when he rose against me, I caught *him* by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God, 1 Sam. xvii. 34—36. Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee, Dan. vi. 16. And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God, 20—23.

VER. 34.

Ἔσβεσαν δύναμιν πυρὸς, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων·

[a] *Quenched the violence of fire, escaped the edge of the sword,* [b] *out of weakness were made strong,* [c] *waxed valiant in*

fight, turned to flight the armies of the aliens.

[a] Thou hast caused men to ride over our heads: we went through fire and through water; but thou broughtest us out into a wealthy *place*, Psal. lxvi. 12. When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee, Isa. xliii. 2. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace. Therefore, because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound in the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God, Dan. iii. 19—28. In famine he shall redeem thee from death; and in war from the power of the sword, Job v. 20. *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword, Psal. xliv. 10.

[b] See Judg. viii. 4—21; xv. 14—19.

[c] See 1 Sam. xvii. 39—53; 2 Chron. xiv. 11—15.

VER. 35.

Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·

[a] *Women received their dead raised to life again:* [b] *and others were tortured, not accepting deliverance;* [c] *that they might obtain a better resurrection:*

[a] And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth, 1 Kings xvii. 22, 23. And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her: and when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the

heavens, and layeth the foundation of the earth, and formeth the spirit of man within him, Zech. xii. 1.

VER. 10.

Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ, ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.

For they verily for a few days chastened us [a] *after their own pleasure;* [a] *but he for* our *profit,* [b] *that* we *might be partakers of his holiness.*

[a] Or, *as seemed good,* or, *meet* to them.

[a] See on John xv. ver. 2. clause 3.
[b] See on 2 Cor. xi. ver. 2. clause 3.

VER. 11.

Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.

Now no chastening for the present seemeth to be joyous, but grievous: [a] *nevertheless afterward it yieldeth the peaceable* [b] *fruit of righteousness unto them which are exercised thereby.*

[a] See on Rom. v. ver. 3, 4.
[b] See on Matt. xiii. ver. 23. clause 3.

VER. 12.

Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε·

[a] *Wherefore lift up the hands which hang down, and the feeble knees;*

[a] Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees, Job xiv. 3, 4. Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you, Isa. xxxv. 3, 4. Comfort the feeble-minded, support the weak, be patient toward all *men,* 1 Thess. v. 14.

VER. 13.

Καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.

[a] *And make* [b] *straight paths for your feet,* [b] *lest that which is lame be turned out of the way;* [c] *but let it rather be healed.*

[b] Or, *even.*

[a] Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil, Prov. iv. 26, 27. Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths, *in* a way not cast up, Jer. xviii. 15.
[b] See on Matt. xviii. ver. 7. clause 3,
[c] See on Matt. xviii. ver. 15. clause 3.

VER. 14.

Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμὸν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον·

[a] *Follow peace with all* men, [b] *and holiness, without which no man shall* [c] *see the Lord:*

[a] See on Mark ix. ver. 50. clause 3.
[b] See on Luke i. ver. 75.
[c] See on Matt. v. ver. 8. clause 2.

VER. 15.

Ἐπισκοποῦντες μήτις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μήτις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσι πολλοί.

[a] *Looking diligently lest any man* [*] *fail of the grace of God; lest any root of bitterness springing up trouble* you, [b] *and thereby many be defiled;*

[*] Or, *fall from.*

[a] See on chap. iii. ver. 12. clause 1.
[b] See on Matt. xiii. ver. 33. clause 1.

VER. 16.

Μή τις πόρνος, ἢ βέβηλος, ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.

Lest there be *any* [a] *fornicator,* [b] *or profane person, as Esau, who for one morsel of meat sold his birthright.*

[a] See on Acts xv. ver. 20. clause 2.
[b] And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I *am* at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him:

and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised *his* birthright, Gen. xxv. 31—34.

VER. 17.

Ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον οὐχ εὗρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

[a] *For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no* [b] *place of repentance, though he sought it carefully with tears.*

[b] Or, *way to change his mind.*

[a] And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by the sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. And Esau hated Jacob because of the blessing wherewith his father blessed him: Gen. xxvii. 38—41.

VER. 18.

Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ,

[a] *For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,*

[a] And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not up* into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at *your* wives. And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice, Exod. xix. 12—19. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it* they removed, and stood afar off, xx. 18. These words the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders; And ye said, Behold, the LORD our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us. If we hear the voice of the LORD our God any more, then we shall die. For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived? Deut. v. 22—26. See also on Rom. vi. ver. 14. clauses 2, 3.

VER. 19.

Καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρῃτήσαντο μὴ προστεθῆναι αὐτοῖς λόγον·

And the sound of a trumpet, and the voice of words; [a] *which voice they that heard intreated that the word should not be spoken to them any more:*

[a] And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die, Exod. xx. 19.

VER. 20.

(Οὐκ ἔφερον γὰρ τὸ διαστελλόμενον· Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται, ἢ βολίδι κατατοξευθήσεται.

[a] *(For they could not endure that which was commanded,* [b] *And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:*

[a] Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, Rom. iii. 19, 20.

[b] There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount, Exod. xix. 13.

VER. 21.

Καὶ οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωσῆς εἶπεν· Ἔκφοβός εἰμι καὶ ἔντρομος·)

[a] *And so terrible was the sight, that Moses said, I exceedingly fear and quake:)*

[a] And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice, Exod. xix. 16—19.

VER. 22.

Ἀλλὰ προσεληλύθατε Σιὼν ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,

[a] *But ye are come unto mount Sion,* [b] *and unto the city of* [c] *the living God, the heavenly Jerusalem,* [d] *and to an innumerable company of angels,*

[a] Yet have I set my King upon my holy hill of Zion, Psal. ii. 6. Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King, xlviii. 2. For the LORD hath chosen Zion; he hath desired *it* for his habitation. This *is* my rest for ever: here will I dwell, for I have desired it, cxxxii. 13, 14. What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it, Isa. xiv. 32. Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone*, a sure foundation: he that believeth shall not make haste, xxviii. 16. Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away, li. 11. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD, lix. 20. and Rom. xi. 26. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call, Joel ii. 32. But Jerusalem which is above is free, which is mother of us all, Gal. iv. 26. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads, Rev. xiv. 1.

[b] See on Matt. v. ver. 35. clause 2.

[c] See on John v. ver. 26. clause 1.

[d] The chariots of God *are* twenty thousand, *even* thousands of angels; the LORD *is* among them, *as* in Sinai, in the holy *place*, Psal. lxviii. 17.

VER. 23.

Πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων.

[a] *To the general assembly and Church of the firstborn,* [b] *which are* [*] *written in heaven,* [c] *and to God the Judge of all,* [d] *and to the spirits of just men made perfect,*

[*] Or, *enrolled.*

[a] And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, *even* my firstborn, Exod. iv. 22. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn, Jer. xxxi. 9. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb, Rev. xiv. 4.

[b] See on Luke. x. ver. 20. clause 2.

[c] That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? Gen. xviii. 25. And the heavens shall declare his righteousness: for God is Judge himself. Selah, Psal. l. 6. Lift up thyself, thou judge of the earth: render a reward to the proud, xciv. 2. Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth, xcvi. 13. and xcviii. 9. See also on John v. ver. 22.

[d] See on 1 Cor. xiii. ver. 10.

VER. 24.

Καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρείττονα λαλοῦντι παρὰ τὸν Ἄβελ.

[a] *And to Jesus the mediator of the* [b] *new* [*] *covenant,* [c] *and to the blood of sprinkling,* [d] *that speaketh better things than that of Abel.*

[*] Or, *testament.*

[a] See on chap. viii. ver. 6. clause 2.

[b] See on chap. vii. ver. 22. clause 2.

[c] See on chap. ix. ver. 21. and Matt. xxvi. ver. 28.

[d] And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground, Gen. iv. 10.

VER. 25.

Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον, τὸν ἐπὶ τῆς γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι·

[a] *See that ye refuse not him that speaketh.* [b] *For if they escaped not who refused him that spake on earth,* [c] *much more* shall not *we* escape, [d] *if we turn away from him that* speaketh *from heaven:*

[a] See on Matt. xvii. ver. 5.

[b] See on chap. ii. ver. 2. clause 2.

[c] See on chap. ii. ver. 3. clause 1.

[d] And they shall turn away *their* ears from the truth, 2 Tim. iv. 4.

VER. 26.

Οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε· νῦν δὲ ἐπήγγελται, λέγων· Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.

[a] *Whose voice then shook the earth: but now he hath promised, saying,* [b] *Yet once more I shake not the earth only, but also heaven.*

[a] See on ver. 18.

[b] For thus saith the LORD of hosts, Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*, Hag. ii. 6.

VER. 27.

Τὸ δέ, Ἔτι ἅπαξ, δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.

And this word, *Yet once more, signifieth the removing of those things that* [*] *are shaken, as of things that are made, that those things which cannot be shaken may remain.*

[*] Or, *may be shaken.*

VER. 28.

Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας·

Wherefore we receiving [a] *a kingdom which cannot be moved, let us* [b] *have grace, whereby we may* [c] *serve God acceptably* [d] *with reverence and godly fear:*

[a] Or, *hold fast.* [b]

[a] See on Luke i. ver. 33.

[b] See on chap. iii. ver. 6. clause 3.

[c] See on Rom. xii. ver. 1. clause 2.

[d] See on Acts ix. ver. 31. clause 1.

VER. 29.

Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.

For [a] *our God* [b] *is a consuming fire.*

[a] See on John xx. ver. 17. clause 6.

[b] See on 2 Thess. i. ver. 8.

CHAP. XIII.—VER. 1.

Ἡ φιλαδελφία μενέτω.

[a] *Let brotherly love continue.*

[a] See on Mark ix. ver. 50. clause 3.

VER. 2.

Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

[a] *Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.*

[a] See on Rom. xii. ver. 13. clause 2.

VER. 3.

Μεμνήσθε τῶν δεσμίων, ὡς συνδεδεμένοι, τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

[a] *Remember them that are in bonds, as bound with them;* and *them which suffer adversity, as being yourselves also in the body.*

[a] See on Rom. xii. ver. 15. clause 2.

VER. 4.

Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός.

[a] *Marriage* is *honourable in all, and the bed undefiled:* [b] *but whoremongers and adulterers* [c] *God will judge.*

[a] So God created man in his *own* image: in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth, Gen. i. 27, 28. And the LORD God said, *It* is not good that the man should be alone; I will make him an help meet for him, ii. 18. And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh, 21—24. and Matt. xix. 4—6. And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people; for I the LORD do sanctify him, Lev. xxi. 13—15. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband, 1 Cor. vii. 2. Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? ix. 5. A Bishop then must be blameless, the husband of one wife, 1 Tim. iii. 2. and Titus i. 6. Let the Deacons be the husbands of one wife, 12. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, iv. 3.

[b] See on Acts xv. ver. 20. clause 2.

[c] O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee, 2 Chron. xx. 12.

VER. 5.

Ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς

ἀνεπίδοτον· αὐτὸς γὰρ εἴρηκεν· Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω.

[a] Let your conversation be *without* covetousness: [b] and be *content with such things as ye have*: [c] *for he hath said, I will never leave thee, nor forsake thee.*

[a] See on Eph. v. ver. 5. clause 2.

[b] See on Matt. vi. ver. 25. clause 2.

[c] And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again unto this land; for I will not leave thee, until I have done *that* which I have spoken to thee of, Gen. xxviii. 15. Be strong, and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee, Deut. xxxi. 6. And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed, 8. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee; I will not fail thee, nor forsake thee, Josh. i. 5. For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people, 1 Sam. xii. 22. And David said to Solomon his son, Be strong, and of good courage, and do *it*: fear not, nor be dismayed; for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD, 1 Chron. xxviii. 20. I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread, Psal. xxxvii. 25. For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off, 28. Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness, Isa. xli. 10. *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them, 17.

VER. 6.

Ὥστε θαῤῥοῦντας ἡμᾶς λέγειν· Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

So that we may boldly say, [a] *The Lord is my helper, and* [b] *I will not fear what man shall do unto me.*

[a] And the name of the other was Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh, Exod. xviii. 4. *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky; Deut. xxxiii. 26. Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places, 29. The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower, Psal. xviii. 2. The LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid? When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this *will* I *be* confident, xxvii. 1—3 Our soul waiteth for the LORD: he *is* our help and our shield, xxxiii. 20. But I *am* poor and needy; *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God, xl. 17. Behold, God *is* mine helper: the LORD *is* with them that uphold my soul, liv. 4. Because thou hast been my help therefore in the shadow of thy wings will I rejoice, lxiii. 7. Unless the LORD *had been* my help, my soul had almost dwelt in silence, xciv. 17. O Israel, trust thou in the LORD; he *is* their help and their shield. O house of Aaron, trust in the LORD; he *is* their help and their shield. Ye that fear the LORD, trust in the LORD; he *is* their help and their shield, cxv. 9—11. The LORD taketh my part with them that help me: therefore shall I see *my de-*

sire upon them that hate me. *It is* better to trust in the LORD, than to put confidence in man: *It is* better to trust in the LORD, than to put confidence in princes, cxviii. 7—9. Our help *is* in the name of the LORD, who made heaven and earth, cxxiv. 8. Put not your trust in princes, *nor* in the son of man, in whom *there is* no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God. Which made heaven and earth, the sea, and all that therein *is*; which keepeth truth for ever, cxlvi. 3—6. What shall we then say to these things? If God *be* for us, who can *be* against us? Rom. viii. 31.

[b] See on Matt. x. ver. 28. clause 1.

VER. 7.

Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.

Remember them [a] *which* [b] *have the rule over you,* [b] *who have spoken unto you the word of God:* [c] *whose faith follow, considering the end of* their *conversation:*

[b] Or, *are the guides.*

[a] See on Matt. xxiv. ver. 45. clause 1.
[b] See on Mark iv. ver. 14.
[c] See on 1 Cor. iv. ver. 16.

VER. 8.

Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.

[a] *Jesus Christ* [b] *the same yesterday, and to-day, and for ever.*

[a] See on 1 Cor. i. ver. 23. clause 1.
[b] See on chap. i. ver. 12.

VER. 9.

Διδαχαῖς ποικίλαις καὶ ξέναις μὴ περιφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες.

[a] *Be not carried about with divers and strange doctrines:* [b] *for* it is *a good thing that the heart be established with grace;* [c] *not with meats, which have not profited them that have been occupied therein.*

[a] See on Matt. xxiv. ver. 4.

[b] See on Rom. xiv. ver. 4. clause 2.
[c] See on Matt. xv. ver. 11. clause 1.

VER. 10.

Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

[a] *We have an altar,* [b] *whereof they have no right to eat which serve the tabernacle.*

[a] See on Matt. xx. ver. 28. clause 3.
[b] See on 1 Cor. ix. ver. 13.

VER. 11.

Ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.

[a] *For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp.*

[a] But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin-offering, Exod. xxix. 14. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary. And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards. And the two kidneys, and the fat that *is* upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, As it was taken off from the bullock of the sacrifice of peace-offerings; and the priest shall burn them upon the altar of the burnt-offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth

without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt, Lev. iv. 5—12. And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation, to reconcile withal in the holy *place*, shall be eaten; it shall be burnt in the fire, vi. 30. And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar. But the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar; as the LORD commanded Moses. And the flesh and the hide he burnt with fire without the camp, ix. 9—11. And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat and before the mercy-seat. And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy *place*, and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people. And the fat of the sin-offering shall he burn upon the altar. And he that let go the goat *for* the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung, xvi. 14—27.

VER. 12.

Διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν, ἔξω τῆς πύλης ἔπαθε.

[a] *Wherefore Jesus also, that he might sanctify the people with his own blood,* [b] *suffered without the gate.*

[a] See on chap. x. ver. 10.

[b] And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrh: but he received *it* not. And when they had crucified

him, they parted his garments, casting lots upon them, what every man should take, Mark xv. 20—24.

VER. 13.

Τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες·

[a] *Let us go forth therefore unto him without the camp, bearing his reproach:*

[a] By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward, Heb. xi. 24—26. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, xii. 3. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely for my sake, Matt. v. 10, 11. Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me, xvi. 24. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name, Acts v. 41. We *are* fools for Christ's sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; Being defamed, we entreat; we are made as the filth of the world, *and are* the off-scouring of all things unto this day, 1 Cor. iv. 10—13. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 10. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye*; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or *as* a thief, *or as* an evil doer, or *as* a busybody in other men's matters. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf, 1 Pet. iv. 13—16.

VER. 14.

Οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

[a] *For here have we no continuing city, but we seek one to come.*

[a] See on chap. xi. ver. 10.

VER. 15.

Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ, τοντέστι, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

[a] *By him therefore* [b] *let us offer the sacrifice of praise to God continually, that is, the fruit of our lips* [*] *giving thanks to his name.*

[*] Gr. *confessing to.*

[a] See on John xiv. ver. 13. clause 2.
[b] See on Eph. v. ver. 4. clause 3.

VER. 16.

Τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

[a] *But to do good and to communicate forget not: for with such sacrifices God is well pleased.*

[a] See on Matt. v. ver. 42. and Rom. xii. ver. 13. clause 2.

VER. 17.

Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

[a] *Obey them that have the* [*] *rule over you,* [b] *and submit yourselves:* [c] *for they watch for your souls,* [d] *as they that must give account,* [e] *that they may do it with joy, and not with grief: for that is unprofitable for you.*

[*] Or, *guide.*

[a] See on 1 Cor. iv. ver. 16.
[b] See on Matt. xx. ver. 26. clause 1.
[c] See on Acts xx. ver. 26.
[d] See on Matt. xviii. ver. 23. clause 2.
[e] See on 2 Cor. i. ver. 14.

VER. 18.

Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι.

[a] *Pray for us:* [b] *for we trust we have a good conscience,* [c] *in all things willing to live honestly.*

[a] See on Rom. xv. ver. 30.
[b] See on 2 Cor. i. ver. 12. clause 1.
[c] See on Rom. xii. ver. 17. clause 2.

VER. 19.

Περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

But I beseech you *the rather to do this,* [a] *that I may be restored to you the sooner.*

[a] But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you, Philem. 22.

VER. 20.

Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν,

Now [a] *the God of peace,* [b] *that brought again from the dead our Lord Jesus,* [c] *that great Shepherd of the sheep, through* [d] *the blood of the everlasting* [e] *covenant,*

[e] Or, *testament.*

[a] See on Rom. xv. ver. 33.
[b] See on Acts ii. ver. 24. clause 1.
[c] See on John x. ver. 2. clause 2.
[d] See on chap. ix. ver. 20. clause 2. and Matt. xx. ver. 28. clause 4.
[e] See on chap. viii. ver. 8. clause 3.

VER. 21.

καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ· ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

[a] *Make you perfect* [b] *in every good work,* [c] *to do his will,* [d] [e] *working in you that which is well-pleasing in his sight,* [c] *through Jesus Christ;* [f] *to whom* be *for ever and ever. Amen.*

[e] Or, *doing.*

[a] See on Matt. v. ver. 48. clause 1.
[b] See on Matt. v. ver. 16. clause 1.
[c] See on Matt. vii. ver. 21. clause 3.
[d] See on Phil. ii. ver. 13.
[e] See on John xiv. ver. 13. clause 2.
[f] See on Rom. xi. ver. 36. clause 2.

VER. 22.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.

[a] *And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.*

[a] See on chap. iii. ver. 13. clause 1.

VER. 23.

Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον· μεθ' οὗ ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς.

Know ye that [a] our *brother Timothy is set at liberty;* [b] *with whom, if he come shortly, I will see you.*

[a] See on 1 Cor. xvi. ver. 10.
[b] See ver. 19.

VER. 24.

Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

[a] *Salute all them* [b] *that have the rule over you, and all the saints. They of Italy salute you.*

[a] See Rom. xvi. ver. 3—16.
[b] See on Matt. xxiv. ver. 45. clause 1.

VER. 25.

Ἡ χάρις μετὰ πάντων ὑμῶν. [a] Ἀμήν.

[a] *Grace* be *with you all. Amen.*
[a] See on Rom. i. ver. 7. clauses 4—7.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

Written to the Hebrews from Italy by Timothy.

END OF THE EPISTLE TO THE HEBREWS.

THE

GENERAL EPISTLE

OF

JAMES.

[Supposed to have been written from Jerusalem, A. D. *circ* 60.]

CHAP. 1.—VER. 1.

ΙΑΚΩΒΟΣ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

[a] *James,* [b] *a servant of God and of the Lord Jesus Christ,* [c] *to the twelve tribes which are scattered abroad, greeting.*

[a] See on Acts xv. ver. 13.

[b] See on Rom. i. ver. 1. clause 2.

[c] And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, Acts viii. 1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. i. 1.

VER. 2.

Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις·

[a] *My brethren, count it all joy when ye fall into divers temptations;*

[a] See on Rom. v. ver. 3. clause 1.

VER. 3.

γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν

Knowing this, [a] *that the trying of your faith worketh patience.*

[a] See on Rom. v. ver. 3. clause 2.

VER. 4.

Ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

[a] *But let patience have* her *perfect work,* [b] *that ye may be perfect and entire, wanting nothing.*

[a] See on Luke xxi. ver. 19.

[b] See on 2 Cor. xi. ver. 2. clause 3.

VER. 5.

Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς, καὶ μὴ ὀνειδίζοντος· καὶ δοθήσεται αὐτῷ.

[a] *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

[a] See on Matt. vii. ver. 7, 8.

VER. 6.

Αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.

[a] *But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.*

[a] See on 1 Tim. ii. ver. 8. clause 4.

VER. 7.

Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήψεταί τι παρὰ τοῦ Κυρίου.

[a] *For let not that man think that he shall receive any thing of the Lord.*

[a] Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts, Jam. iv. 3. The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight, Prov. xv. 8. The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind? xxi. 27. And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood, Isa. i. 15.

VER. 8.

Ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

[a] *A double-minded man is unstable in all his ways.*

[a] Purify *your* hearts, ye double-minded, Jam. iv. 8. And Elijah came unto all the people, and said, How long halt ye between two opinions? If the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word, 1 Kings xviii. 21. Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images, Hos. x. 2. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Matt. vi. 24. As also in all *his* epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction, 2 Pet. iii. 16.

VER. 9.

Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ·

[a] *Let the brother of low degree* [*] *rejoice in that he is exalted:*

[*] Or, *glory.*

[a] See on Luke i. ver. 52. clause 2.

VER. 10.

Ὁ δὲ πλούσιος, ἐν τῇ ταπεινώσει αὐτοῦ· ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

[a] *But the rich, in that he is made low:* [b] *because as the flower of the grass he shall pass away.*

[a] See on Matt. v. ver. 3. clause 2.
[b] See on Matt. vi. ver. 30. clause 1.

VER. 11.

Ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: [a] *so also shall the rich man fade away in his ways.*

[a] See on Luke xii. ver. 20.

VER. 12.

Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν.

[a] *Blessed is the man that endureth temptation:* [b] *for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*

[a] See on Matt. x. ver. 22. clause 3.
[b] See on 1 Cor. ix. ver. 25.

VER. 13.

Μηδεὶς πειραζόμενος λεγέτω, ὅτι ἀπὸ τοῦ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with [*] *evil, neither tempteth he any man:*

[*] Or, *evils.*

VER. 14.

Ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος.

[a] *But every man is tempted, when he is drawn away with his own lust, and enticed.*

[a] From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Jam. iv. 1. See also on Matt. vii. ver. 11. clause 1.

VER. 15.

Εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

[a] *Then when lust hath conceived, it bringeth forth sin:* [b] *and sin, when it is finished, bringeth forth death.*

[a] Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood, Psal. vii. 14. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity, Isa. lix. 4.
[b] See on Rom. v. ver. 12. clause 2.

VER. 16.

Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

Do not err, my beloved brethren.

VER. 17.

Πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστι, καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα.

[a] *Every good gift and every perfect gift is from above, and cometh down from* [b] *the Father of lights,* [c] *with whom is no variableness, neither shadow of turning.*

[a] See on Matt. vii. ver. 11. clause 4.
[b] See on John i. ver. 4. clause 2.
[c] See on Rom. xi. ver. 29.

VER. 18.

Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων.

[a] *Of his own will begat he us* [b] *with the word of truth,* [c] *that we should be a kind of firstfruits of his creatures.*

[a] See on John i. ver. 13.
[b] See on John xvii. ver. 17.
[c] See on Heb. xii. ver. 23. clause 1.

VER. 19.

Ὥστε, ἀδελφοί μου ἀγαπητοὶ, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν·

Wherefore, my beloved brethren, let every man be swift to hear, [a] *slow to speak,* [b] *slow to wrath:*

[a] If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion *is* vain, ver. 26. My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which, though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it *is* set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; *it is* an unruly evil, full of deadly poison, iii. 1—8. In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise. The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth, Prov. x. 19, 20. He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction, xiii. 3. A soft answer turneth away wrath; but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness, xv. 1, 2. He that hath knowledge spareth his words; *and* a man of understanding *is* of an excellent spirit. Even a fool, when he holdeth his peace, *is* counted wise; *and* he that shutteth his lips *is esteemed* a man of understanding, xvii. 27, 28. He that answereth a matter before he heareth *it*, it *is* folly and shame unto him, xviii. 13. Death and life *are* in the power of the tongue; and they that love it shall eat the fruit thereof, 21. Whoso keepeth his mouth and his tongue, keepeth his soul from troubles, xxi. 23. Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth; therefore let thy words be few. For a dream cometh through the multitude of business: and a fool's voice *is known* by multitude of words, Eccles. v. 2, 3.

[b] See on Matt. v. ver. 24. clause 1.

VER. 20.

Ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐκ κατεργάζεται.

[a] *For the wrath of man worketh not the righteousness of God.*

[a] See on 1 Tim. iii. ver. 3. clause 2.

VER. 21.

Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ πε-

ρυπαρίαν κακίας, ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

[a] *Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness,* [b] *the engrafted word,* [c] *which is able to save your souls.*

[a] See on Eph. v. ver. 4. clause 1.
[b] See on John vi. ver. 43. clause 3.
[c] See on Rom. i. ver. 16. clause 3.

VER. 22.

Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταὶ, παραλογιζόμενοι ἑαυτούς.

[a] *But be ye doers of the word, and not hearers only, deceiving your own selves.*

[a] See on Matt. vii. ver. 21—25.

VER. 23

Ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·

[a] *For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:*

[a] See on Matt. vii. ver. 26, 27.

VER. 24.

Κατενόησε γὰρ ἑαυτὸν, καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

VER. 25.

Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

[a] *But whoso looketh into the perfect law of liberty,* [b] *and continueth* therein, *he being not a forgetful hearer, but a doer of the work,* [c] *this man shall be blessed in his* * *deed.*

* Or, *doing.*

[a] See on John viii. ver. 32. clause 2.
[b] See on Heb. iii. ver. 6. clause 3.
[c] See on 1 Cor. xv. ver. 58. clauses 3, 4.

VER. 26.

Εἴ τις δοκεῖ θρησκὸς εἶναι, ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.

[a] *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart,* [b] *this man's religion is vain.*

[a] See on ver. 19. clause 1.
[b] See on Matt. xv. ver. 9. clause 1.

VER. 27.

Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ Πατρὶ, αὕτη ἐστὶν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

[a] *Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction,* [b] and *to keep himself unspotted from the world.*

[a] Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy, Job xxix. 12, 13. If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail; Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (For from my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb;) If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep; If I have lifted up my hand against the fatherless, when I saw my help in the gate; *Then* let mine arm fall from my shoulderblade, and mine arm be broken from the bone, xxxi. 16—22. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow, Isa. i. 16, 17. *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou

hide not thyself from thine own flesh? lviii. 6, 7. Then shall the King say unto them on the right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me, Matt. xxv. 34—36. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him, 1 John iii. 17—19.

[b] See on Rom. xii. ver. 2. clause 1.

CHAP. II.—VER. 1.

Ἀδελφοὶ μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

My brethren, have not the faith of our Lord Jesus Christ, [a] *the Lord of glory,* [b] *with respect of persons.*

[a] See on 1 Cor. ii. ver. 8. clause 3.
[b] See on Rom. ii. ver. 11.

VER. 2.

Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,

For if there come unto your * *assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment;*

* Gr. *synagogue.*

VER. 3.

Καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ εἴπητε αὐτῷ· Σὺ κάθου ὧδε καλῶς· καὶ τῷ πτωχῷ εἴπητε· Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου·

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here * *in a good place; and say to the poor, Stand thou there, or sit here under my footstool:*

* Or, *well,* or, *seemly.*

VER. 4.

Καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

Are ye not then partial in yourselves, and are become judges of evil thoughts?

VER. 5.

Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τούτου πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

Hearken, my beloved brethren, [a] *Hath not God chosen the poor of this world,* [b] *rich in faith,* [c] *and heirs of* * *the kingdom* [d] *which he hath promised to them that love him?*

* Or, *that.*

[a] See on Matt. xi. ver. 5. clause 6.
[b] See on Luke xii. ver. 21. clause 2.
[c] See on Acts xx. ver. 32. clause 2.
[d] See on Matt. xix. ver. 16. clause 3.

VER. 6.

Ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. Οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμᾶς, καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια;

But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

VER. 7.

Οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

Do not they blaspheme [a] *that worthy name* [b] *by the which ye are called?*

[a] He sent redemption unto his people; he hath commanded his covenant for ever: holy and reverend *is* his name, Psal. cxi. 9. Because of the savour of thy good ointments, thy name *is as* ointment poured forth, therefore do the virgins love thee, Cant. i. 3.

[b] And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name, Isa. lxv. 15. And the disciples were first called Christians at Antioch, Acts xi. 26. For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, Eph. iii. 14. 15.

VER. 8.

Εἰ μέντοι νόμον τελεῖτε βασιλικὸν, κατὰ τὴν γραφήν Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε·

[a] *If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself,* [b] *ye do well:*

[a] See on Matt. xxii. ver. 39.
[b] See on Matt. xxv. ver. 21. clause 1.

VER. 9.

Εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

[a] *But if ye have respect to persons,* [b] *ye commit sin,* [c] *and are convinced of the law as transgressors.*

[a] See ver. 1—4.
[b] See on Rom. ii. ver. 11.
[c] See on Rom. iii. ver. 20. clause 3.

VER. 10.

Ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἑνὶ, γέγονε πάντων ἔνοχος.

[a] *For whosoever shall keep the whole law, and yet offend in one* point, *he is guilty of all.*

[a] See on Gal. iii. ver. 10.

VER. 11.

Ὁ γὰρ εἰπὼν Μὴ μοιχεύσῃς, εἶπε καί· Μὴ φονεύσῃς. Εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου.

[a] *For* [*] *he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.*

[*] Or, *that* law *which said.*

[a] See on Matt. xix. ver. 18.

VER. 12.

Οὕτω λαλεῖτε, καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

[a] *So speak ye, and so do, as they that shall be judged by* [b] *the law of liberty.*

[a] See on Matt. xvi. ver. 27. clause 3.
[b] See on John viii. ver. 32. clause 2.

VER. 13.

Ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

[a] *For he shall have judgment without mercy, that hath shewed no mercy;* [b] *and mercy* [*] *rejoiceth against judgment.*

[*] Or, *glorieth.*

[a] See on Matt. xviii. ver. 33—35.
[b] Mercy and truth are met together; righteousness and peace have kissed *each other,* Psal. lxxxv. 10.

VER. 14.

Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

[a] *What* doth it *profit, my brethren, though a man say he hath faith, and have not works? can faith save him?*

[a] See on Matt. vii. ver. 21—23.

VER. 15.

Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειπόμενοι ὦσι τῆς ἐφημέρου τροφῆς,

If a brother or sister be naked, and destitute of daily food,

VER. 16.

Εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε· μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it *profit?*

VER. 17.

Οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστι καθ' ἑαυτήν.

[a] *Even so faith, if it hath not works, is dead, being* [*] *alone.*

[*] Gr. *by itself.*

[a] Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, Psal. xv. 1, 2. By this shall all *men* know that ye are my disciples, if ye have love one to another, John xiii. 35. He that believeth on me, the works that I do shall he do also. He that hath my commandments, and keepeth them, he it is that loveth me, xiv. 12. 21. Every branch in me that beareth not fruit he taketh away, and every *branch* that beareth fruit he purgeth it, that it may bring forth more fruit, xv. 2.

Abide in me, and I in you. As the branch cannot bring forth fruit of itself except it abide in the vine, no more can ye, except ye abide in me, 4. Herein is my father glorified, that ye bear much fruit, 8. I pray,—that thou shouldest keep them from the evil, xvii. 15. If while we seek to be justified by Christ we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid, Gal. ii. 17. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them, Eph. ii. 10. For it is God that worketh in you, both to will and to do of *his* good pleasure, Phil. ii. 13. They profess that they know God; but in works they deny *him*, being abominable and disobedient, Tit. i. 16. The grace of God, that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, ii. 11, 12. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, 14. This is the victory that overcometh the world, *even* our faith, 1 John. v. 4. Add to your faith virtue, to virtue knowledge, &c. 2 Pet. i. 5. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John i. 6. He that saith he abideth in him, ought himself also to walk, even as he walked, ii. 6. Ye know that every one that doth righteousness is born of him, 29. And now abide in him; that when he shall appear, we may have confidence and not be ashamed before him. v. 28.

VER. 18.

Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith [a] *without thy works, and I will shew thee my faith by my works.*

[a] Some copies read, *by thy works.*

VER. 19.

Σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστι· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι.

Thou believest that there is one God; thou doest well: [a] *the devils also believe, and tremble.*

[a] See on Matt. viii. ver. 29.

VER. 20.

Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν;

[a] *But wilt thou know, O vain man, that faith without works is dead?*

[a] See on ver. 17.

VER. 21.

Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

[a] *Was not Abraham our father* [b] *justified by works,* [c] *when he had offered Isaac his son upon the altar?*

[a] See on Matt. iii. ver. 9. clause 2.

[b] For by thy words thou shalt be justified, and by thy words thou shalt be condemned, Matt. xii. 37.

[c] And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me, Gen. xxii. 9—12. And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, 16—18.

VER. 22.

Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη;

[a] *Seest thou* [a] *how faith wrought with his works, and by works was faith made perfect?*

[b] Or, *thou seest.*

[a] For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6. By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only-begotten son, Heb. xi. 17.

VER. 23.

Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη.

And the Scripture was fulfilled which saith, [a] *Abraham believed God, and it was imputed unto him for righteousness:* [b] *and he was called the Friend of God.*

[a] See on Rom. iv. ver. 3. and ver. 5. clause 4.

[b] *Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? 2 Chron. xx. 7. But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend, Isa. xli. 8.

VER. 24.

Ὁρᾶτε τοίνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον;

[a] *Ye see then how that by works a man is justified, and not by faith only.*

[a] See on Matt. xvi. ver. 27. clause 3.

VER. 25.

Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα;

[a] *Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?*

[a] See on Heb. xi. ver. 31.

VER. 26.

Ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

[a] *For as the body without the* [b] *spirit is dead, so faith without works is dead also.*

[b] Or, *breath.*

[a] See on ver. 17.

CHAP. III.—VER. 1.

Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα λημψόμεθα·

[a] *My brethren,* [b] *be not many* [b] *masters, knowing that we shall receive the greater* [c] *condemnation.*

[b] Gr. *teachers.* [b] [c] Or, *judgment.*

[a] See on Matt. xxiii. ver. 8. clause 1.

[b] And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron, Heb. v. 4.

VER. 2.

Πολλὰ γὰρ πταίομεν ἅπαντες. Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνήρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

[a] *For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*

[a] If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near, 1 Kings viii. 46. Who can say, I have made my heart clean, I am pure from my sin? Prov. xx. 9. For *there is* not a just man upon earth, that doeth good, and sinneth not, Eccl. vii. 20. As it is written, There is none righteous, no, not one, Rom. iii. 10. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, 20. If we say that we have no sin, we deceive ourselves, and the truth is not in us, 1 John. i. 8.

VER. 3.

Ἰδοὺ, τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

VER. 4.

Ἰδοὺ, καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, με-

τάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται.

Behold also the ships, which though they be *so great, and* are *driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.*

VER. 5.

Οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδοὺ, ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει.

Even so the tongue is a little member, and boasteth great things. Behold, how great [a] *matter a little fire kindleth!*

[a] Or, *wood.*

VER. 6.

Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the [a] *course of nature; and it is set on fire of hell.*

[a] Gr. *wheel.*

VER. 7.

Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ·

For every [a] *kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of* [b] *mankind:*

[a] Gr. *nature.*
[b] Gr. *the nature of man.*

VER. 8.

Τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακόν, μεστὴ ἰοῦ θανατηφόρου.

But the tongue can no man tame: [a] *it is an unruly evil, full of deadly poison.*

[a] See on Rom. iii. ver. 13.

VER. 9.

Ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας·

Therewith bless we God, even the Father; [a] *and therewith curse we men,* [b] *which are made after the similitude of God.*

[a] See on Rom. iii ver. 14.
[b] And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them, Gen. i. 26, 27.

VER. 10.

Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ χρή, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι.

Out of the same mouth proceedeth blessing and cursing. [a] *My brethren, these things ought not so to be.*

[a] Bless them which persecute you: bless, and curse not, Rom. xii. 14.

VER. 11.

Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν;

Doth a fountain send forth at the same [a] *place sweet water and bitter?*

[a] Or, *hole.*

VER. 12.

Μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως οὐδεμία πηγὴ ἁλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.

Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

[a] See on Matt. vii. ver. 16. clause 2.

VER. 13.

Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας.

Who [a] *is a wise man and endued with knowledge among you?* [b] *let him shew out of a good conversation his works with meekness of wisdom.*

[a] See on Matt. vii. ver. 24. clause 2.
[b] See on Eph. iv. ver. 29.

VER. 14.

Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν

τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

VER. 15.

Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχική, δαιμονώδης.

[a] *This wisdom descendeth not from above,* [b] *but* is *earthly,* [*] *sensual, devilish.*

[*] Or, *natural.*

[a] See on Matt. xxvii. ver. 18.

[b] See on Matt. vii. ver. 11. clause 1.

VER. 16.

Ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.

For where envying and strife is, *there* is [*] *confusion and every evil work.*

[*] Gr. *tumult,* or, *unquietness.*

VER. 17.

Ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος.

[a] *But the wisdom that is from above is first pure,* [b] *then peaceable,* [c] *gentle,* and *easy to be intreated,* [d] *full of mercy and good fruits,* [e] *without* [*] *partiality, and without hypocrisy.*

[*] Or, *wrangling.*

[a] See on Matt. v. ver. 8. clause 1.

[b] See on Mark ix. ver. 50. clause 3.

[c] See on 1 Cor. xiii. ver. 4. clauses 1, 2.

[d] See on Matt. v. ver. 42.

[e] Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law, Mal. ii. 9. Observe these things, without prefering one before another, doing nothing by partiality, 1 Tim. v. 21.

VER. 18.

Καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

[a] *And the fruit of righteousness* [b] *is sown in peace of them that make peace.*

[a] See on John iv. ver. 36.

[b] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16.

CHAP. IV.—VER. 1.

Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

[a] *From whence* come *wars and* [*] *fightings among you?* come they *not hence,* even *of your* †*lusts that war in your members?*

[*] Or, *brawlings.* † Or, *pleasures.*

[a] See on Rom. vii. ver. 5. clauses 3, 4.

VER. 2.

Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς.

Ye lust, and have not: ye [*] *kill, and desire to have, and cannot obtain: ye fight and war,* [a] *yet ye have not, because ye ask not.*

[*] Or, *envy.*

[a] See on Matt. vii. ver. 7, 8.

VER. 3.

Αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

[a] *Ye ask, and receive not, because ye ask amiss, that ye may consume* it *upon your* [*] *lusts.*

[*] Or, *pleasures.*

[a] See on chap. i. ver. 7.

VER. 4.

Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε, ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστιν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται.

[a] *Ye adulterers and adulteresses,* [b] *know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is* [c] *the enemy of God.*

[a] See on Matt. xii. ver. 39. clause 1.

[b] See on 1 John ii. ver. 15, 16.

[c] See on Rom. v. ver. 10. clause 1.

VER. 5.

Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα, ὃ κατῴκισεν ἐν ἡμῖν;

Do ye think that the Scripture saith

in vain. The spirit that dwelleth in us lusteth [a] *to envy?*

[a] Or, *enviously.*

VER. 6.

Μείζονα δὲ δίδωσι χάριν· διὸ λέγει· Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

But he giveth more grace. [a] *Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.*

[a] See on Matt. xxiii. ver. 12.

VER. 7.

Ὑποτάγητε οὖν τῷ Θεῷ· ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν.

[a] *Submit yourselves therefore to God.* [b] *Resist the devil, and he will flee from you.*

[a] See on Rom. x. ver. 3. clause 3. and Heb. xii. ver. 9. clause 2.
[b] See on Eph. iv. ver. 27.

VER. 8.

Ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν· καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας, δίψυχοι.

[a] *Draw nigh to God, and he will draw nigh to you.* [b] *Cleanse* your *hands, ye sinners; and purify* your *hearts, ye* [c] *double minded.*

[a] See on Heb. vii. ver. 19. clause 3.
[b] See on Matt. xxiii. ver. 26.
[c] See on chap. i. ver. 8.

VER. 9.

Ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μετατραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν.

[a] *Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and* your *joy to heaviness.*

[a] Godly sorrow worketh repentance to salvation not to be repented of, 2 Cor. vii. 10.

VER. 10.

Ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

[a] *Humble yourselves in the sight of the Lord, and he shall lift you up.*

[a] See on Matt. xxiii. ver. 12.

VER. 11.

Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτής.

[a] *Speak not evil one of another, brethren. He that speaketh evil of* his *brother,* [b] *and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.*

[a] See on Rom. i. ver. 29. clause 2.
[b] See on Matt. vii. ver. 1. clause 1.

VER. 12.

Εἷς ἐστιν ὁ νομοθέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἶ, ὃς κρίνεις τὸν πλησίον;

[a] *There is one lawgiver,* [b] *who is able to save* [c] *and to destroy:* [d] *who art thou that judgest another?*

[a] For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us, Isa. xxxiii. 22.
[b] See on Heb. vii. ver. 25. clause 1.
[c] See on Matt. v. ver. 22. clause 8.
[d] See on Rom. xiv. ver. 4. clause 1.

VER. 13.

Ἄγε νῦν οἱ λέγοντες· Σήμερον καὶ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ ἐμπορευσόμεθα, καὶ κερδήσομεν·

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

VER. 14.

Οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστε ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη.

Whereas ye know not what shall be on the morrow. [a] *For what is your life?* [b] *It is even a vapour, that appeareth for a little time, and then vanisheth away.*

[b] Or, *For it is.*

[a] My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind; mine eye shall no more see good, Job vii. 6, 7. Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships; as the eagle *that* hasteth to the prey, ix. 25, 26. Man *that is* born of a woman is

of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not, xiv. 1, 2. Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah, Psal. xxxix. 5. Remember how short my time is: wherefore hast thou made all men in vain? lxxxix. 47. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth, xc. 5, 6. For my days are consumed like smoke, cii. 3. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life; he will cut me off with pining sickness: from day even to night wilt thou make an end of me, Isa. xxxviii. 12. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, 1 Pet. i. 24.

VER. 15.

Ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσομεν, καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.

[a] *For that ye ought to say, If the Lord will, we shall live, and do this, or that.*

[a] See on Acts xviii. ver. 21.

VER. 16.

Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονίαις ὑμῶν· πᾶσα καύχησις τοιαύτη, πονηρά ἐστιν.

But now ye rejoice in your boastings: all such rejoicing is evil.

VER. 17.

Εἰδότι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.

[a] *Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*

[a] See on Luke xii. ver. 47.

CHAP. V.—VER. 1.

Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

[a] *Go to now, ye rich men, [b] weep and howl for your miseries that shall come upon you.*

[a] See on Matt. xix. ver. 23. clause 1.
[b] See on Matt. xxiv. ver. 21.

VER. 2.

Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονε.

[a] *Your riches are corrupted, and your garments are moth-eaten.*

[a] See on Matt. vi. ver. 19.

VER. 3.

Ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν, ὡς πῦρ ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

Your gold and silver is cankered: and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. [a] *Ye have heaped treasure together for the last days.*

[a] See on Rom. ii. ver. 5. clause 2.

VER. 4.

Ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀφυστερημένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου σαβαὼθ εἰσεληλύθασιν.

Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of [a] *the Lord of sabaoth.*

[a] See on Rom. ix. ver. 29.

VER. 5.

Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

VER. 6.

Κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.

[a] *Ye have condemned and killed the just;* [b] *and he doth not resist you.*

[a] See on Acts iii. ver. 14. clause 2.
[b] And, behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck

a servant of the High Priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? Matt. xxvi. 51—54.

VER. 7.

Μακροθυμήσατε οὖν, ἀδελφοὶ, ἕως τῆς παρουσίας τοῦ Κυρίου. Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον.

[a] * *Be patient, therefore, brethren,* [b] *unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*

* Or, *Be long patient*, or, *Suffer with long patience.*

[a] See on Luke xxi. ver. 19.

[b] See on Matt. xxiv. ver. 30. clause 3.

VER. 8.

Μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε.

[a] *Be ye also patient;* [b] *stablish your hearts:* [c] *for the coming of the Lord draweth nigh.*

[a] See on Luke xxi. ver. 19.

[b] Wait on the LORD; be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD, Psal. xxvii. 14.

[c] See on Matt. xxiv. ver. 44.

VER. 9.

Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοὶ, ἵνα μὴ κατακριθῆτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν.

* *Grudge not one against another, brethren, lest ye be condemned:* [a] *behold, the judge standeth before the door.*

* Or, *Groan*, or, *grieve not.*

[a] So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, This generation shall not pass' till all these things be fulfilled, Matt' xxiv. 33, 34.

VER. 10.

Ὑπόδειγμα λάβετε τῆς κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προφήτας οἳ ἐλάλησαν τῷ ὀνόματι Κυρίου.

Take, my brethren, the prophets, [a] *who have spoken in the name of the Lord,* [b] *for an example of suffering affliction, and of patience.*

[a] See on Matt. x. ver. 20. clause 1.

[b] See on Matt. xxi. ver. 35.

VER. 11.

Ἰδοὺ, μακαρίζομεν τοὺς ὑπομείναντας. Τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε, ὅτι πολύσπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων.

[a] *Behold, we count them happy which endure.* [b] *Ye have heard of the patience of Job,* [c] *and have seen the end of the Lord;* [d] *that the Lord is very pitiful, and of tender mercy.*

[a] See on Matt. x. ver. 22. clause 3.

[b] Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away: blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly, Job i. 20—22. Then said his wife unto him, Dost thou still retain thine integrity? curse God and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips, ii. 9, 10. Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. He also *shall be* my salvation: for an hypocrite shall not come before him, xiii. 15, 16. But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold. My foot hath held his steps; his way have I kept, and not declined, xxiii. 10, 11.

[c] And it was *so*, that, after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and

against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you, for him will I accept; lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job. So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite, went and did according as the LORD commanded them: the LORD also accepted Job. And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold. So the LORD blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his *sons*, and his sons' sons, *even* four generations. So Job died, *being* old, and full of days, Job xlii. 7—17. Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace, Psal. xxxvii. 37. Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, said the Lord GOD, Ezek. xiv. 14.

[d] See on Luke i. ver. 50.

VER. 12.

Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ· ἵνα μὴ εἰς ὑπόκρισιν πέσητε.

[a] *But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and* your *nay, nay; lest ye fall into condemnation.*

[a] Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all: neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil, Matt. v. 33—37. Woe unto you, *ye* blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. *Ye* fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. *Ye* fools, and blind! for whether *is* greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon, xxiii. 16—22.

VER. 13.

Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω.

[a] *Is any among you afflicted? let him pray.* [b] *Is any merry? let him sing psalms.*

[a] And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me, Psal. xv. 15.

[a] See on Matt. xxvi. ver. 30. clause 1.

VER. 14.

Ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω

τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου·

Is any sick among you? let him call for [a] *the elders of the church;* [b] *and let them pray over him,* [c] *anointing him with oil in the name of the Lord:*

[a] See on Acts xi. ver. 30.

[b] See on Acts ix. ver. 40.

[c] And they cast out many devils, and anointed with oil many that were sick, and healed *them*, Mark vi. 30.

VER. 15.

Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κἂν ἁμαρτίας ᾖ πεποιηκὼς, ἀφεθήσονται αὐτῷ.

[a] *And the prayer of faith shall save the sick, and the Lord shall raise him up,* [b] *and if he have committed sins, they shall be forgiven him.*

[a] And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting, Matt. xvii. 20, 21. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive, xxi. 21, 22. And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, 1 Cor. xii. 28.

[b] See on Matt. ix. ver. 2. clause 4.

VER. 16.

Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὔχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. Πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

[a] *Confess* your *faults one to another,* [b] *and pray one for another, that ye may be healed. The effectual fervent prayer of* [c] *a righteous man* [d] *availeth much.*

[a] And were baptized of him in Jordan, confessing their sins, Matt. iii. 6. And many that believed, came, and confessed, and shewed their deeds, Acts xix. 18.

[b] See on Rom. xv. ver. 30.

[c] See on Luke i. ver. 6. clause 1.

[d] See on Matt. vii. ver. 7. clause 1.

VER. 17.

Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.

[a] *Elias was a man subject to like passions as we are,* [b] *and he prayed* * *earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.*

* Or, *in his prayer.*

[a] We also are men of like passions with you, Acts xiv. 15.

[b] And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word, 1 Kings xvii. 1.

VER. 18.

Καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς.

[a] *And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.*

[a] And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain. So Ahab went up to eat and to drink: and Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times. And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not. And it came to pass, in the mean while, that the heaven was black with clouds and

wind, and there was a great rain, 1 Kings xviii. 41—45.

VER. 19.

Ἀδελφοί, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτόν,

Brethren, [a] *if any of you do err from the truth,* [b] *and one convert him;*

[a] See on 1 Tim. i. ver. 6.

[b] See on Matt. xviii. ver. 15. clause 3.

VER. 20.

Γινωσκέτω, ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

Let him know, that he which converteth the sinner from the error of his way [a] *shall save a soul* [b] *from death,* [c] *and shall hide a multitude of sins.*

[a] See on Rom. xi. ver. 14.

[b] See on John v. ver. 24. clause 3.

[c] Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered. Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile, Psal. xxxii. 1, 2.

END OF THE EPISTLE OF ST. JAMES.

THE

FIRST EPISTLE GENERAL

OF

PETER.

[Written from Rome, A. D. 64.]

CHAP. I.—VER. 1.

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας,

[a] *Peter an apostle of Jesus Christ,* [b] *to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,*

[a] See on John i. ver. 42.

[b] Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth, Heb. xi. 13.

VER. 2.

κατὰ πρόγνωσιν Θεοῦ πατρὸς ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

[a] *Elect according to the foreknowledge of God the Father,* [b] *through sanctification of the Spirit,* [c] *unto obedience* [d] *and sprinkling of the blood* [e] *of Jesus Christ:* [f] *Grace unto you, and peace, be multiplied.*

[a] See on Rom. viii. ver. 29. clauses 1, 2.
[b] See on Luke i. ver. 75.
[c] See on Rom. i. ver. 5. clause 3.
[d] See on Heb. ix. ver. 19—22.
[e] See on Matt. xx. ver. 28. clause 4.
[f] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

[a] *Blessed* be [b] *the God* [c] *and Father of* [d] *our Lord Jesus Christ, which* [e] *according to his* * *abundant mercy* [f] *hath begotten us again* [g] *unto a lively hope* [h] *by the resurrection of Jesus Christ from the dead,*

* Gr. *much mercy.*

[a] Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, 2 Cor. i. 3. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, Eph. i. 3.

[b] See on John xx. ver. 17. clause 5.
[c] See on Matt. vii. ver. 21. clause 4.
[d] See on Luke ii. ver. 11. clause 3.
[e] See on Rom. v. ver. 20. clause 2.
[f] See on John i. ver. 13. clause 5.
[g] See on Rom. v. ver. 2. clause 3.
[h] See on Acts ii. ver. 24. clause 1.

VER. 4.

εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς,

[a] *To an inheritance* [b] *incorruptible,* [c] *and undefiled,* [d] *and that fadeth not away,* [e] *reserved in heaven for* * *you.*

* Or, *us.*

[a] See on Acts xx. ver. 32. clause 2.

[b] See on Matt. vi. ver. 20.

[c] And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but they which are written in the Lamb's book of life, Rev. xxi. 27.

[d] And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4. The grass withereth, the flower fadeth; because the Spirit of the LORD bloweth upon it: surely the people *is* grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever, Isa. xl. 7, 8. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways, Jam. i. 11.

[e] For the hope which is laid up for you in heaven, Col. i. 5. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 8.

VER. 5.

Τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ,

[a] *Who are kept by the power of God* [b] *through faith unto salvation, ready to be revealed in the last time.*

[a] And now I am no more in the world, but these are in the world, and I come to thee. Holy father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*, John xvii. 11. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called, Jude 1. See also on John x. ver. 28. clause 2.

[b] Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed, John viii. 31. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, *take heed* lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness; otherwise thou also shalt be cut off, Rom. xi. 20—22. By faith ye stand, 2 Cor. i. 24. The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 20. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God, Eph. ii. 8. That Christ may dwell in your hearts by faith, iii. 17. To present you holy and unblameable, and unreproveable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, Col. i. 22, 23. That ye be not slothful, but followers of them who through faith and patience inherit the promises, Heb. vi. 12. That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords, 1 Tim. vi. 14, 15.

VER. 6.

Ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον ἐστὶ, λυπηθέντες ἐν ποικίλοις πειρασμοῖς·

[a] *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness* [b] *through manifold temptations:*

[a] See on Rom. v. ver. 2. clause 3.

[b] See on John xvi. ver. 33. clause 2.

VER. 7.

Ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμιώτερον χρυσίου, τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·

[a] *That the trial of your faith, being much more* [b] *precious than of gold that perisheth, though it be tried with fire,* [c] *might be found unto praise and honour and glory* [d] *at the appearing of Jesus Christ:*

[a] See on Rom. v. ver. 3. clause 2.

[b] Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God

and our Saviour Jesus Christ, 2 Pet. i. 1.

[c] See on Matt. xxv. ver. 21. clause 1.

[d] See on Matt. xxiv. ver. 30. clause 3.

VER. 8.

Ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ·

[a] *Whom having not seen,* [b] *ye love; [c] in whom, though now ye see* him *not, yet believing,* [d] *ye rejoice with joy unspeakable and full of glory:*

[a] Blessed *are* they which have not seen, and *yet* have believed, John xx. 29. For we walk by faith, not by sight, 2 Cor. v. 7. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John iv. 20.

[b] See on Matt. x. ver. 37. clause 1.

[c] See on John v. ver. 23. clause 1.

[d] See on Rom. v. ver. 2. clause 3.

VER. 9.

Κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν.

[a] *Receiving the end of your faith,* even *the salvation of* your *souls.*

[a] See on Mark xvi. ver. 16. clause 1. and Rom. vi. ver. 22. clause 4.

VER. 10.

Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες·

[a] *Of which salvation the prophets have inquired and searched diligently,* [a] *who prophesied of the grace* that should come *unto you:*

[a] See on Matt. xiii. ver. 17.

[b] See on Luke i. ver. 54. and John i. ver. 17. clause 2.

VER. 11.

Ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας·

[a] *Searching what, or what manner of time the Spirit of Christ which was in them did signify,* [b] *when it testified beforehand the sufferings of Christ,* [c] *and the glory that should follow.*

[a] Being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water, 1 Pet. iii. 18—20. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. For the prophecy came not in old time by the will of man; but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21.

[b] See on Luke xxiv. ver. 44.

[c] See on Matt. viii. ver. 11. clause 1.

VER. 12.

Οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, ὑμῖν δὲ διηκόνουν αὐτὰ, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

[a] *Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by* [b] *them that have preached the Gospel unto you with the Holy Ghost sent down from heaven;* [c] *which things the angels desire to look into.*

[a] Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders? And

I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*? And he said, Go thy way, Daniel; for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be:* for thou shalt rest, and stand in the lot at the end of the days, xii. 4—13. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect, Heb. xi. 39, 40.

[b] See on Rom. xv. ver. 19. clause 1.

[c] And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be, Exod. xxv. 20. Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? Dan. viii. 13.

VER. 13.

Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ,

[a] *Wherefore gird up the loins of your mind,* [b] *be sober,* [c] *and hope* [*] *to the end* [d] *for the grace that is to be brought unto you* [e] *at the revelation of Jesus Christ;*

[*] Gr. *perfectly.*

[a] See on Luke xii. ver. 35. clause 1.

[b] See on 1 Thess. v. ver. 6. clause 3.

[c] See on Heb. iii. ver. 6. clauses 3, 4.

[d] See on Matt. xxv. ver. 21.

[e] See on Matt. xvi. ver. 27. clause 1.

VER. 14.

Ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις·

As [a] *obedient children,* [b] *not fashioning yourselves according to the former lusts* [c] *in your ignorance:*

[a] The spirit that now worketh in the children of disobedience, Eph. ii. 2. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, v. 6. See also on Rom. i. ver. 5. clause 3.

[b] See on Rom. vi. ver. 4. clause 3.

[c] See on Rom. i. ver. 28. clause 1.

VER. 15.

Ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε.

But as [a] *he which hath called you* [b] *is holy,* [c] *so be ye holy* [d] *in all manner of conversation;*

[a] See on Rom. i. ver. 6. clause 2.

[b] See on John xvii. ver. 11. clause 2.

[c] See on Matt. v. ver. 48. clause 1.

[d] See on Eph. iv. ver. 29.

VER. 16.

Διότι γέγραπται· Ἅγιοι γένεσθε, ὅτι ἐγὼ ἅγιός εἰμι.

[a] *Because it is written, Be ye holy; for I am holy.*

[a] For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth, Lev. xi. 44. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy, xix. 2.

VER. 17.

Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε·

[a] *And if ye call on the Father,* [b] *who without respect of persons* [c] *judgeth according to every man's work,* [d] *pass the time of your sojourning* here [e] *in fear:*

[a] See on John xiv. ver. 13. clause 2.
[b] See on Rom. ii. ver. 11.
[c] See on Rom. ii. ver. 2.
[d] See on ver. 1. clause 2.
[e] See on Acts ix. ver. 31. clause 1.

VER. 18.

Εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου

Forasmuch as ye know that ye were not redeemed with corruptible things, as *silver and gold, from your vain conversation* received *by tradition from your fathers;*

VER. 19.

Ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ·

[a] *But with the precious blood of Christ,* [b] *as of a lamb without blemish and without spot:*

[a] See on 1 Cor. vi. ver. 20. clause 1.
[b] See on John i. ver. 29. clause 1.

VER. 20.

Προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς,

[a] *Who verily was fore-ordained before the foundation of the world,* [b] *but was manifest in these last times for you,*

[a] Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. According to the eternal purpose which he purposed in Christ Jesus our Lord, Eph. iii. 11. According to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, Rev. xiii. 8.

[b] But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

VER. 21.

Τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

[a] *Who by him do believe in God,* [b] *that raised him up from the dead,* [c] *and gave him glory;* [d] *that your faith and hope might be in God.*

[a] Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me, John xii. 44. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me, xiv. 6.

[b] See on Acts ii. ver. 24.
[c] See on Matt. xxviii. ver. 18.
[d] See on Rom. v. ver. 2. clause 3.

VER. 22.

Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ Πνεύματος, εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς·

Seeing [a] *ye have purified your souls* [b] *in obeying the truth* [c] *through the Spirit* [d] *unto unfeigned love of the brethren,* see that ye *love one another with a pure heart fervently.*

[a] See on Matt. xxiii. ver. 26.
[b] See on John xvii. ver. 17. clause 2.
[c] See on Rom. viii. ver. 14. clause 1.
[d] See on Mark ix. ver. 50. clause 3.

VER. 23.

Ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα.

[a] *Being born again,* [b] *not of corruptible seed, but of incorruptible,* [c] *by the word of God,* [d] *which liveth and abideth for ever.*

[a] See on John i. ver. 13. clause 5.
[b] Whosoever is born of God doth not commit sin; for his seed remaineth in him, 1 John iii. 9.
[c] See on Mark iv. ver. 14.
[d] See on Matt. xxiv. ver. 35. clause 2.

VER. 24.

Διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. Ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν·

[a] [c] *For all flesh is as grass, and all the*

glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

[e] Or, *for that.*

[a] See on Matt. vi. ver. 30. clause 1.; and Jam. iv. ver. 14.

VER. 25.

Τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα· τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

[a] *But the word of the Lord endureth for ever.* [b] *And this is the word which by the Gospel is preached unto you.*

[a] See on Matt. xxiv. ver. 35. clause 2.
[b] See on Mark iv. ver. 14.

CHAP. II.—VER. 1.

Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιάς,

Wherefore [a] *laying aside* [b] *all malice and all guile,* [c] *and hypocrisies,* [d] *and envies,* [e] *and all evil speakings,*

[a] See on Rom. xiii. ver. 12. clause 2.
[b] See on Eph. iv. ver. 31. clause 4.
[c] See on Matt. vi. ver. 2. clause 2.
[d] See on Rom. xiii. ver. 13. clause 4.
[e] See on Rom. i. ver. 29. clause 2.

VER. 2.

Ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε·

[a] *As new-born babes, desire* [b] *the sincere milk of the word,* [c] *that ye may grow thereby:*

[a] See on Matt. xviii. ver. 3. clause 3.
[b] See on 1 Cor. iii. ver. 2.
[c] See on 1 Thess. iv. ver. 1. clause 3.

VER. 3.

Εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος·

[a] *If so be ye have tasted that the Lord is gracious.*

[a] See on Heb. vi. ver. 5. clause 1.

VER. 4.

Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον

[a] *To whom coming,* as unto [b] *a living stone,* [c] *disallowed indeed of men,* [d] *but chosen of God,* [e] and *precious,*

[a] See on Matt. xi. ver. 28. clause 1.
[b] See on John v. ver. 26. clause 2.
[c] See on Matt. xxi. ver. 42.
[d] See on Matt. xii. ver. 18. clause 2.
[e] Unto you therefore which believe he is precious, ver. 7. But with the precious blood of Christ, i. 19.

VER. 5.

Καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας, εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.

[a] *Ye also, as lively stones,* [e] *are built up a spiritual house,* [b] *an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

[e] Or, *be ye built.*

[a] See on Eph. ii. ver. 20—22.

[b] But ye are a chosen generation, a royal priesthood, ver. 9. But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God, Isa. lxi. 6. And I will also take of them for priests, and for Levites, saith the LORD, lxvi. 21. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father: to him *be* glory and dominion for ever and ever. Amen, Rev. i. 5, 6. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth, v. 9, 10. Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years, xx. 6.

VER. 6.

Διὸ καὶ περιέχει ἐν τῇ γραφῇ· Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ καταισχυνθῇ.

[a] *Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.*

[a] Therefore thus saith the Lord GOD, Behold, I lay in Zion for a

foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste, Isa. xxviii. 16.

VER. 7.

Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπιστοῦσι δὲ, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ λίθος προσκόμματος, καὶ πέτρα σκανδάλου·

[a] *Unto you therefore which believe* he is [*] *precious*: [c] *but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,*

[*] Or, *an honour.* [b]

[a] For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23. But what things were gain to me, those I counted loss for Christ, Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, iii. 7, 8.

[b] In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, Isa. xxviii. 5. A light to lighten the Gentiles, and the glory of thy people Israel, Luke ii. 32.

[c] See on Matt. xxi. ver. 42.

VER. 8.

Οἱ προσκόπτουσι τῷ λόγῳ, ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν.

[a] *And a stone of stumbling, and a rock of offence*, even to them *which stumble at the word, being disobedient*: [b] *whereunto also they were appointed.*

[a] See on Luke ii. ver. 34. clause 1.

[b] And in very deed for this *cause* have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth, Exod. ix. 16. *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 1 Thess. v. 9.

VER. 9.

Ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

[a] *But ye* are *a chosen generation*, [b] *a royal priesthood*, [c] *an holy nation*, [d] *a* [*] *peculiar people*; [f] *that ye should shew forth the* † *praises of him* [g] *who hath called you out of darkness into his marvellous light:*

[*] Or, *purchased.* [e] † Or, *virtues.*

[a] See on Rom. viii. ver. 29. clauses 1, 2.

[b] And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel, Exod. xix. 6. See also on ver. 5. clause 2.

[c] See on Luke i. ver. 75.

[d] See on Tit. ii. ver. 14. clause 4.

[e] See on Matt. xx. ver. 28. clauses 3, 4.

[f] See on Matt. v. ver. 16. clause 1.

[g] See on Matt. iv. ver. 16. clause 1.

VER. 10.

Οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

[a] *Which in time past* were *not a people, but* are *now the people of God: which had not obtained mercy, but now have obtained mercy.*

[a] See on Rom. ix. ver. 25, 26.

VER. 11.

Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

Dearly beloved, I beseech you [a] *as strangers and pilgrims*, [b] *abstain from fleshly lusts*, [c] *which war against the soul;*

[a] See on chap. i. ver. 1. clause 2.

[b] See on Rom. xiii. ver. 12, 13, and 14. clause 2.

[c] See on Rom. vii. ver. 23.

VER. 12.

Τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν· ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες, δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

[a] *Having your conversation* [b] *honest among the Gentiles:* [c] *that,* [*] *whereas they speak against you as evil doers,* [d] *they may by* your *good works, which they shall behold, glorify God* [*] *in the day of visitation.*

[*] Or, *wherein.*

[a] See on Eph. iv. ver. 29.
[b] See on Rom. xii. ver. 17. clause 2.
[c] See on Matt. v. ver. 11. clause 1.
[d] See on Matt. v. ver. 16.
[*] See on Luke iv. ver. 19.

VER. 13.

Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει, διὰ τὸν Κύριον εἴτε βασιλεῖ, ὡς ὑπερέχοντι·

[a] *Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;*

[a] See on Rom. xiii. ver. 1.

VER. 14.

Εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν μὲν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν.

[a] *Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.*

[a] See on Rom. xiii. ver. 3, 4.

VER. 15.

Ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν·

For so is the will of God, [a] *that with well doing ye may put to silence the ignorance of foolish men:*

[a] See on Matt. v. ver. 16.

VER. 16.

Ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ.

[a] *As free,* [b] *and not* [*] *using* your *liberty* [c] *for a cloke of maliciousness, but as the servants of God.*

[*] Gr. *having.*

[a] See on John viii. ver. 32. clause 2.
[b] For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.
[c] See on Matt. xxiii. ver. 14. clause 1.
[d] See on Rom. i. ver. 1. clause 2.

VER. 17.

Πάντας τιμήσατε. Τὴν ἀδελφότητα ἀγαπᾶτε. Τὸν Θεὸν φοβεῖσθε. Τὸν βασιλέα τιμᾶτε.

[a] [*] *Honour all* men. [b] *Love the brotherhood.* [c] *Fear God.* [d] *Honour the king.*

[*] Or, *esteem.*

[a] See on Matt. xx. ver. 26. clause 1.
[b] See on Mark ix. ver. 50. clause 3.
[c] See on Acts ix. ver. 31. clause 1.
[d] Then he said, I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God, 1 Sam. xv. 30. And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king, 1 Chron. xxix. 20. Render therefore to all their dues; tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 7.

VER. 18.

Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς.

[a] *Servants,* be *subject to* your *masters with all fear; not only to the good and gentle, but also to the froward.*

[a] See on Matt. viii. ver. 2. clause 2.

VER. 19.

Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως·

[a] *For this is* [*] *thankworthy,* [b] *if a man for conscience toward God endure grief, suffering wrongfully.*

[*] Or, *thank.*

[a] See ver. 20. For if ye love them which love you, what thank have ye? Luke vi. 32.
[b] See on Matt. v. ver. 10. clause 1.

VER. 20.

Ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ

κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? [a] *but if, when ye do well, and suffer for it, ye take it patiently, this is* * *acceptable with God.*

* Or, *thank.*

[a] See on Matt. v. ver. 10.

VER. 21.

Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμόν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·

[a] *For even hereunto were ye called:* [b] *because Christ also suffered for* * *us,* [c] *leaving us an example, that ye should follow his steps:*

* Some read, *you.*

[a] See on John xvi. ver. 33. clause 2.
[b] See on Matt. xx. ver. 28. clause 3.
[c] See on John x. ver. 4.

VER. 22.

Ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ·

[a] *Who did no sin, neither was guile found in his mouth:*

[a] See on Heb. vii. ver. 26. clause 3.

VER. 23.

Ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει· παρεδίδου δὲ τῷ κρίνοντι δικαίως·

[a] *Who, when he was reviled, reviled not again; when he suffered, he threatened not;* [b] *but committed* * himself *to him* [c] *that judgeth righteously:*

* Or, *his cause.*

[a] And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking *him,* with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth, Matt. xxvii. 39—44.

[b] See on Luke xxiii. ver. 46.

[c] See on Rom. ii. ver. 2.

VER. 24.

Ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι αὐτοῦ ἰάθητε.

[a] *Who his own self bare our sins in his own body* * *on* [b] *the tree,* [c] *that we, being dead to sins, should live unto righteousness:* [d] *by whose stripes ye were healed.*

* Or, *to.*

[a] See on John i. ver. 29. clause 2.

[b] The God of our fathers raised up Jesus, whom ye slew and hanged on a tree, Acts v. 30. Whom they slew and hanged on a tree, x. 39. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree, Gal. iii. 13.

[c] See on Rom. vi. ver. 2, 18.

[d] But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed, Isa. liii. 5.

VER. 25.

Ἦτε γὰρ ὡς πρόβατα πλανώμενοι· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

[a] *For ye were as sheep going astray; but are now returned unto* [b] *the Shepherd and* [c] *Bishop of your souls.*

[a] See on Matt. ix. ver. 36. clause 2.

[b] See on John x. ver. 2. clause 2.

[c] Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Heb. iii. 1.

CHAP. III.—VER. 1.

Ὁμοίως αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται·

[a] *Likewise, ye wives,* be *in subjection to your own husbands;* [b] *that, if any obey not the word, they also may without the word* [c] *be won by the conversation of the wives;*

[a] See on 1 Cor. xi. ver. 3. clause 2.

[b] For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? 1 Cor. vii. 16.

[c] For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more, 1 Cor. ix. 19. Brethren, if any of you do err from the truth, and one convert him, Let him know, that he which converteth the sinner from the error of his way shall save his soul from death, and shall hide a multitude of sins, Jam. v. 19, 20.

VER. 2.

Ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν.

While they behold your chaste conversation coupled *with fear.*

VER. 3.

Ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος·

[a] *Whose adorning let it not be that outward* adorning *of plaiting the hair, and of wearing of gold, or of putting on of apparel;*

[a] See on 1 Tim. ii. ver. 9.

VER. 4.

Ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές.

[a] *But* let it be *the hidden man of the heart, in that which is not corruptible,* even the ornament *of a* [b] *meek and quiet spirit,* [c] *which is in the sight of God of great price.*

[a] See on Rom. ii. ver. 29. clauses 1, 4.

[b] See on Matt. v. ver. 5. clause 1.

[c] But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. The LORD taketh pleasure in them that fear him, in those that hope in his mercy, Psal. cxlvii. 11. For the LORD taketh pleasure in his people: he will beautify the meek with salvation, cxlix. 4.

VER. 5.

Οὕτω γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες, αἱ ἐλπίζουσαι εἰς τὸν Θεὸν, ἐκόσμουν ἑαυτὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν·

[a] *For after this manner in the old time* [b] *the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:*

[a] See on 1 Tim. v. ver. 5.

[b] See on 1 Cor. xi. ver. 3. clause 2.

VER. 6.

Ὡς Σάρρα ὑπήκουσε τῷ Ἀβραὰμ, κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα, ἀγαθοποιοῦσαι, καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

[a] *Even as Sara obeyed Abraham, calling him lord: whose* * *daughters ye are, as long as* [b] *ye do well, and are not afraid with any amazement.*

* Gr. *children.*

[a] Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? Gen. xviii. 12.

[b] See on Matt. x. ver. 26. clause 1, and 28. clause 1.

VER. 7.

Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γνῶσιν ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ, ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

[a] *Likewise, ye husbands, dwell with* them *according to knowledge, giving honour unto the wife, as unto the weaker vessel,* [b] *and as being heirs together of the grace of life;* [c] *that your prayers be not hindered.*

[a] See on Matt. xix. ver. 5. clause 1. and ver. 6.

[b] See on Acts xx. ver. 32. clause 2.

[c] Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven, Matt. xviii. 19.

VER. 8.

Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνα, φιλόφρονες·

[a] *Finally,* be ye *all of one mind,* [b] *having compassion one of another;* [c] * *love as brethren, be pitiful,* be *courteous:*

* Or, *loving to the brethren.*

[a] See on John xvii. ver. 11. clause 6.
[b] See on Matt. xviii. ver. 33.
[c] See on Mark ix. ver. 50. clause 3.

VER. 9.

Μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοὐναντίον δὲ, εὐλογοῦντες· εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε.

[a] *Not rendering evil for evil, or railing for railing: but contrariwise blessing;* [b] *knowing that ye are thereunto called,* [c] *that ye should inherit a blessing.*

[a] See on Matt. v. ver. 39. clause 2, and 44. clause 2.
[b] See on Rom. xii. ver. 18.
[c] Blessed are the peace-makers, for they shall be called the children of God, Matt. v. 9.

VER. 10.

Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χείλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον·

[a] *For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:*

[a] What man *is he that* desireth life, *and* loveth *many* days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry. The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth, Psal. xxxiv. 12—16.

VER. 11.

Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν.

Let him eschew evil, and do good; let him seek peace, and ensue it.

VER. 12.

Ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.

For the eyes of the Lord are *over the righteous, and his ears* are open *unto their prayers: but the face of the Lord* is * *against them that do evil.*

* Gr. *upon.*

VER. 13.

Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε;

[a] *And who is he that will harm you,* [b] *if ye be followers of that which is good?*

[a] When a man's ways please the LORD, he maketh even his enemies to be at peace with him, Prov. xvi. 7. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose, Rom. viii. 28.
[b] See on 1 Cor. xiv. ver. 1. clause 1.

VER. 14.

Ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι· τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε·

[a] *But and if ye suffer for righteousness sake, happy* are ye: [b] *and be not afraid of their terror, neither be troubled;*

[a] See on Matt. v. ver. 10, 11. and 12. clauses 2, 3.
[b] See on Matt. x. ver. 26. clause 1, and 28. clause 1.

VER. 15.

Κύριον δὲ τὸν Θεὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν· ἕτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραΰτητος καὶ φόβου·

[a] *But sanctify the Lord God in your hearts:* [b] *and be ready always to give an answer to every man that asketh you a reason of* [c] *the hope that is in you* [d] *with meekness and* * *fear:*

* Or, *reverence.*

[a] But the LORD of hosts shall be exalted in judgment, and God, *that is* holy, shall be sanctified in righteousness, Isa. v. 16. Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread, viii. 13. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel, xxix. 23.
[b] Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.
[c] See on Rom. v. ver. 5. clause 1.
[d] In meekness instructing those that oppose themselves, 2 Tim. ii. 25.

VER. 16

Συνείδησιν ἔχοντες ἀγαθήν· ἵνα ἐν ᾧ καταλαλεῖσθε ὑμῶν ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν.

[a] *Having a good conscience;* [b] *that, whereas they speak evil of you, as of evil doers,* [c] *they may be ashamed that falsely accuse your good conversation in Christ.*

[a] See on 2 Cor. i. ver. 12. clause 1.

[b] See on Matt. v. ver. 11. clause 1.

[c] For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men, 1 Pet. ii. 15.

VER. 17.

Κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας.

For it is better, if the will of God be so, that ye suffer for well doing than for evil doing.

VER. 18.

Ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων ἵνα ὑμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ τῷ Πνεύματι·

[a] *For Christ also hath once suffered for sins,* [b] *the just for the unjust,* [c] *that he might bring us to God,* [d] *being put to death in the flesh,* [e] *but quickened by the Spirit:*

[a] See on Matt. xx. ver. 28. clauses 3, 4.

[b] See on Heb. vii. ver. 26. clause 3.

[c] See on Heb. vii. ver. 25. clause 3.

[d] For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you, 2 Cor. xiii. 4. Yet now hath he reconciled in the body of his flesh through death, Col. i. 21, 22.

[e] See on Acts ii. ver. 24. clause 1.

VER. 19.

Ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν,

[a] *By which also he went and preached unto the spirits* [b] *in prison;*

[a] Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hands of the people of the lands, Neh. ix. 30.

[b] To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house, Isa. xlii. 7.

VER. 20.

Ἀπειθήσασί ποτε, ὅτε ἅπαξ ἐξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι, τοῦτ᾽ ἔστιν ὀκτὼ, ψυχαὶ διεσώθησαν δι᾽ ὕδατος.

[a] *Which sometime were disobedient, when once* [b] *the long-suffering of God waited* [c] *in the days of Noah, while the ark was a preparing,* [d] *wherein few, that is, eight souls, were saved by water.*

[a] And the LORD said, My Spirit shall not always strive with man, for that he also *is* flesh, Gen. vi. 3. And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD, 5. —8. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth, 11—13.

[b] See on Rom. ii. ver. 4. clause 3.

[c] See on Matt. xxiv. ver. 37.

[d] And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood, Gen. vii. 7.

VER. 21.

Ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν) δι᾽ ἀναστάσεως Ἰησοῦ Χριστοῦ,

[a] *The like figure whereunto* even *bap-*

tism doth also now save us (not the putting away of the filth of the flesh, [b] *but the answer of a good conscience toward God,)* [c] *by the resurrection of Jesus Christ:*

[a] See on Matt. iii. ver. 6. clause 1.
[b] See on 2 Cor. i. ver. 12. clause 1.
[c] See on Rom. iv. ver. 25. clause 2.

VER. 22.

Ὃς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

[a] *Who is gone into heaven, and is on the right hand of God;* [b] *angels and authorities and powers* [c] *being made subject unto him.*

[a] See on Mark xvi. ver. 19. clauses 2, 3.
[b] See on Rom. viii. ver. 38. clause 2.
[c] See on Matt. xxviii. ver 18.

CHAP. IV.—VER. 1.

Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε, ὅτι ὁ παθὼν ἐν σαρκὶ, πέπαυται ἁμαρτίας·

Forasmuch then [a] *as Christ hath suffered for us* [b] *in the flesh,* [c] *arm yourselves likewise with the same mind:* [d] *for he that hath suffered in the flesh hath ceased from sin;*

[a] See on Matt. xx. ver. 28. clauses 3, 4.
[b] See on chap. iii. ver. 18. clause 4.
[c] See on Rom. xiii. ver. 12. clause 3.
[d] See on Matt. x. ver. 38, 39.

VER. 2.

Εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον.

[a] *That he no longer should live the rest of* his *time in the flesh to the lusts of men,* [b] *but to the will of God.*

[a] See on Rom. vi. ver. 13.
[b] See on Matt. vii. ver. 21. clause 3.

VER. 3.

Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις·

[a] *For the time past of* our *life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:*

[a] See on Rom. i. ver. 21—31.

VER. 4.

Ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες·

Wherein they think it strange that ye run not with them *to the same excess of riot, speaking evil of* you:

VER. 5.

Οἳ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς.

[a] *Who shall give account to him that is ready to judge the quick and the dead.*

[a] See on Matt. xviii. ver. 23. clause 2.

VER. 6.

Εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

VER. 7.

Πάντων δὲ τὸ τέλος ἤγγικε. Σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς.

[a] *But the end of all things is at hand:* [b] *be ye therefore sober,* [c] *and watch unto prayer.*

[a] See on 1 Cor. vii. ver. 29.
[b] See on 1 Thess. v. ver. 6. clause 3.
[c] See on Matt. xxiv. ver. 42. clause 1.

VER. 8.

Πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες· ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμαρτιῶν.

[a] *And above all things have fervent charity among yourselves:* [b] *for charity* [c] *shall cover the multitude of sins.*

[c] Or, *will.*

[a] See on Mark ix. ver. 50. clause 3.
[b] Hatred stirreth up strifes: but love covereth all sins, Prov. x. 12. A fool's wrath is presently known; but a prudent man covereth shame, xii. 16. He that covereth a transgression seeketh love: but he that repeateth a matter separateth very

friends, xvii. 9. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things, 1 Cor. xiii. 4—7.

VER. 9.

Φιλόξενοι εἰς ἀλλήλους, ἄνευ γογγυσμοῦ.

[a] *Use hospitality one to another without grudging.*

[a] See on Rom. xii. ver. 13. clause 2.

VER. 10.

Ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ.

[a] *As every man hath received the gift,* even so *minister the same one to another,* [b] *as good stewards of the manifold grace of God.*

[a] See on Matt. xxv. ver. 14.
[b] See on Matt. xxiv. ver. 45.

VER. 11.

Εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

[a] *If any man speak,* let him speak *as* [b] *the oracles of God;* [c] *if any man minister,* let him do it *as of the ability which God giveth:* [d] *that God in all things may be glorified* [e] *through Jesus Christ,* [f] *to whom be praise* [g] *and dominion for ever and ever. Amen.*

[a] To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them, Isa. viii. 20. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings, Jer. xxiii. 22.

[b] See on Acts vii. ver. 38. clause 3.
[c] See on Matt. xxiv. ver. 45.
[d] See on Matt. v. ver. 16. clause 2.
[e] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing, John xv. 4, 5. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11.
[f] See on Rom. xi. ver. 36. clause 2.
[g] See on Matt. xxviii. ver. 18.

VER. 12.

Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος·

[a] *Beloved, think it not strange concerning the fiery trial* [b] *which is to try you, as though some strange thing happened unto you:*

[a] See on John xvi. ver. 33. clause 2.
[b] Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is, 1 Cor. iii. 13.

VER. 13.

Ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

[a] *But rejoice,* [b] *inasmuch as ye are partakers of Christ's sufferings;* [c] *that, when his glory shall be revealed,* [d] *ye may be glad also with exceeding joy.*

[a] See on Matt. v. ver. 12. clause 1.
[b] See on 2 Cor. i. ver. 7. clause 2.
[c] See on Matt. xxiv. ver. 30. clause 3.
[d] See on Matt. xxv. ver. 21.

VER. 14.

Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.

[a] *If ye be reproached for the name of Christ, happy* are ye; [b] *for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of,* [c] *but on your part he is glorified.*

[a] See on Matt. v. ver. 11.
[b] And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that,* when the spirit

rested upon them, they prophesied, and did not cease. But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them, (and they *were* of them that were written, but went not out unto the tabernacle,) and they prophesied in the camp, Numb. xi. 25, 26. And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD, Isa. xi. 2.

[c] See on Matt. v. ver. 16. clause 2.

VER. 15.

Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλοτριεπίσκοπος.

But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

VER. 16.

Εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ,

[a] *Yet if* any man suffer *as a Christian, let him not be ashamed;* [b] *but let him glorify God on this behalf.*

[a] For the which cause I suffer these things: nevertheless I am not ashamed, 2 Tim. i. 12.

[b] See on Matt. v. ver. 12. clause 1.

VER. 17.

Ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ;

[a] *For the time* is come *that judgment must begin at the house of God: and if* it *first* begin *at us,* [b] *what shall the end* be *of them that* [c] *obey not the Gospel of God?*

[a] Wherefore it shall come to pass, *that,* when the LORD hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks, Isa. x. 12. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts, Jer. xxv. 29. Slay utterly old *and* young, both maids, and little children, and women; but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house, Ezek. ix. 6. And think not to say within yourselves, We have Abraham *to our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 9, 10. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes.* For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more, Luke xii. 48.

[b] For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him,* Heb. ii. 2, 3.

[c] See on 2 Thess. i. ver. 8.

VER. 18.

Καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

[a] *And if the righteous scarcely be saved,* [b] *where shall the ungodly and the sinner appear?*

[a] See on Matt. x. ver. 38.

[b] See on Rom. i. ver. 18. clause 1.

VER. 19.

Ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιΐᾳ.

[a] *Wherefore let them that suffer according to the will of God* [b] *commit the keeping of their souls* to him *in well doing, as unto a faithful Creator.*

[a] See on John xvi. ver. 33. clause 2.

[b] Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth, Psal. xxxi. 5. And they stoned Stephen, calling upon *God,*

and saying, Lord Jesus, receive my spirit, Acts vii. 59.

CHAP. V.—VER. 1.

Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·

[a] *The elders which are among you I exhort, who am also an elder, and* [b] *a witness of the sufferings of Christ,* [c] *and also a partaker of the glory that shall be revealed:*

[a] See on Acts xi. ver. 30.
[b] See on Luke xxiv. ver 48.
[c] See on Matt. xxv. ver. 21. clauses 2, 3.

VER. 2.

Ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως·

[a] *Feed the flock of God* [*] *which is among you, taking the oversight* thereof, *not by constraint, but willingly;* [b] *not for filthy lucre, but of a ready mind;*

[*] Or, *as much as in you is.*

[a] See on Acts xx. ver. 28. clause 4.
[b] See on 1 Tim. iii. ver. 3. clauses 3, 4.

VER. 3.

Μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου.

[a] *Neither as* [*] *being lords over* God's *heritage,* [b] *but being ensamples to the flock.*

[*] Or, *over-ruling.*

[a] See on Matt. xx. ver. 26.
[b] See on 1 Cor. iv. ver. 16.

VER. 4.

Καὶ φανερωθέντος τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

And when [a] *the chief* [b] *Shepherd* [c] *shall appear,* [d] *ye shall receive a crown of glory that fadeth not away.*

[a] And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence, Col. i. 18. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20.
[b] See on John x. ver. 2. clause 2.
[c] See on Matt. xxiv. ver. 30. clause 3.
[d] See on 1 Cor. ix. ver. 25.

VER. 5.

Ὁμοίως νεώτεροι ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

[a] *Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another,* [b] *and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

[a] See on Matt. xx. ver. 26. clause 1.
[b] See on Matt. xxiii. ver. 12.

VER. 6.

Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

VER. 7.

Πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

[a] *Casting all your care upon* [b] *him; for he careth for you.*

[a] Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved, Psal. lv. 22.
[b] See on Matt. vi. ver. 33. clause 4.

VER. 8.

Νήψατε, γρηγορήσατε· ὅτι ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν τίνα καταπίῃ·

[a] *Be sober,* [b] *be vigilant;* [c] *because your adversary* [d] *the devil,* [e] *as a roaring lion, walketh about* [f] *seeking whom he may devour:*

[a] See on 1 Thess. v. ver. 6. clause 3.
[b] See on Matt. xxv. ver. 5. clause 2.
[c] See on Matt. iv. ver. 3. clause 1.
[d] See on Matt. iv. ver. 1. clause 4.
[e] Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time, Rev. xii. 12.

f There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof, Ezek. xxii. 25. Therefore I will be unto them as a lion; as a leopard by the way will I observe *them.* I will meet them as a bear *that is* bereaved *of her whelps,* and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them, Hos. xiii. 7, 8.

VER. 9.

Ὧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

[a] *Whom resist, stedfast in the faith,* [b] *knowing that the same afflictions are accomplished in your brethren that are in the world.*

[a] See on Eph. iv. ver. 27.
[b] See on John xvi. ver. 33. clause 2.

VER. 10.

Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρτίσαι ὑμᾶς, στηρίξαι, σθενώσαι, θεμελιώσαι.

But [a] *the God of all grace,* [b] *who hath called us unto his* [c] *eternal glory by Christ Jesus,* [d] *after that ye have suffered a while,* [e] *make you perfect,* [f] *stablish, strengthen, settle* you.

[a] See on Rom v. ver. 20.
[b] See on Rom. i. ver. 6. clause 2.
[c] See on Matt. xxv. ver. 21. clause 3.
[d] Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 6, 7.
[e] See on Matt. v. ver. 48. clause 1.
[f] See on Rom. i. ver. 11. clause 3.

VER. 11.

Αὐτῷ ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

[a] *To him* be *glory* [b] *and dominion for ever and ever. Amen.*

[a] See on Rom. xi. ver. 36. clause 2.
[b] See on Matt. vi. ver. 13. clause 3.

VER. 12.

Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἑστήκατε.

By [a] *Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is* [b] *the true grace of God wherein ye stand.*

[a] See on Acts xviii. ver. 5.
[b] See on Rom. v. ver. 2. clause 2.

VER. 13.

Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου.

The church that is *at Babylon,* [a] *elected together with* you, [b] *saluteth you; and* so doth [c] *Marcus my son.*

[a] See on Rom. viii. ver. 29. clauses 1, 2.
[b] See on 1 Cor xvi. ver. 20. clause 1.
[c] And when he had considered *the thing,* he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying, Acts xii. 12. And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark, 25.

VER. 14.

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

[a] *Greet ye one another with a kiss of charity.* [b] *Peace* be *with you all that are* [c] *in Christ Jesus. Amen.*

[a] See on Rom. xvi. ver. 16. clause 1.
[b] See on Rom. i. ver. 7. clause 5.
[c] See on John vi. ver. 56.

END OF THE FIRST EPISTLE OF PETER.

THE

SECOND EPISTLE GENERAL

OF

PETER.

[Written from Rome, A.D. 65.]

CHAP. I.—VER. 1.

ΣΥΜΕΩΝ Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότιμον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν, καὶ σωτῆρος Ἰησοῦ Χριστοῦ·

[a] * *Simon Peter,* [b] *a servant and* [c] *an apostle of Jesus Christ,* [d] *to them that have obtained like precious faith with us* [e] *through the righteousness* * *of God and* [f] *our Saviour Jesus Christ:*

* Or, *Symeon.*

† Gr. *of our God* [f] *and Saviour.*

[a] Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name, Acts xv. 14.

[b] See on Rom. i. ver. 1. clause 2.

[c] See on Matt. iv. ver. 18. clause 2.

[d] And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; And put no difference between us and them, purifying their hearts by faith, Acts xv. 8, 9.

[e] See on Rom. i. ver. 17. clause 1.

[f] See on John i. ver. 1. clause 4.

[g] See on Matt. i. ver. 21. clause 3.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν·

[a] *Grace and peace be multiplied unto you* [b] *through the knowledge of God, and of Jesus* [c] *our Lord,*

[a] See on Rom. i. ver. 7. clauses 4, 5.

[b] And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, John xvii. 3. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ, 1 John v. 20.

[c] See on Luke ii. ver. 11. clause 3.

VER. 3.

Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς·

[a] *According as his divine power hath given unto us all things that* pertain *unto life and godliness,* [b] *through the knowledge of him* [c] *that hath called us* * *to glory and virtue:*

* Or, *by.*

[a] See on Matt. vi. ver. 33. clause 4.

[b] See on ver. 2. clause 2.

[c] See on Rom. i. ver. 6. clause 2.

VER. 4.

Δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

[a] *Whereby are given unto us exceeding great and precious promises: that by these ye might be* [b] *partakers of the divine nature,* [c] *having escaped the corruption that is in the world through lust.*

[a] See on Matt. i. ver. 21. clause 3.

[b] See on John i. ver. 13. clause 5.
[c] See on Matt. vi. ver. 13. clause 2.

VER. 5.

Καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

[a] *And beside this giving all diligence,* [b] *add to your faith virtue ;* [c] *and to virtue knowledge ;*

[a] See on Matt. xi. ver. 12.
[b] Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things, Phil. iv. 8.
[c] And this I pray, that your love may abound yet more and more in knowledge and in all judgment, Phil. i. 9.

VER. 6.

Ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

[a] *And to knowledge temperance ;* [b] *and to temperance patience ;* [c] *and to patience godliness ;*

[a] See on Acts xxiv. ver. 25. clause 2.
[b] See on Luke xxi. ver. 19.
[c] That we may lead a quiet and peaceable life in all godliness and honesty, 1 Tim. ii. 2. But (which becometh women professing godliness) with good works, 10. But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, iv. 7, 8. But godliness with contentment is great gain, vi. 6. Having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 5. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, Tit. i. 1.

VER. 7.

Ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.

[a] *And to godliness brotherly kindness ;* [b] *and to brotherly kindness charity.*

[a] See on Mark ix. ver. 50. clause 3.
[b] See on Matt. v. ver. 42.

VER. 8.

Ταῦτα γὰρ ὑμῖν ὑπάρχοντα, καὶ πλεονάζοντα, οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν.

[a] *For if these things be in you, and abound, they make* you that ye shall neither be * *barren nor unfruitful* [b] *in the knowledge of our Lord Jesus Christ.*

* Or, *idle.*

[a] See on Matt. vii. ver. 17. clause 1.
[b] See on ver. 2. clause 2.

VER. 9.

ὯΙ γὰρ μὴ πάρεστι ταῦτα, τυφλός ἐστι, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.

But he that lacketh these things [a] *is blind, and cannot see afar off,* [b] *and hath forgotten that he was purged from his old sins.*

[a] See on Matt. xiii. ver. 13.
[b] The like figure whereunto baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

VER. 10.

Διὸ μᾶλλον, ἀδελφοὶ σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε·

Wherefore the rather, brethren, [a] *give diligence to make your calling and election sure :* [b] *for if ye do these things, ye shall never fall :*

[a] See on Matt. xi. ver. 12.
[b] See on Heb. iii. ver. 14. clause 2.

VER. 11.

Οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

[a] *For so an entrance shall be ministered unto you abundantly into* [b] *the everlasting kingdom of* [c] *our Lord* [d] *and Saviour Jesus Christ.*

[a] See on Matt. xxiv. ver. 46.

[b] Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this, Isa. ix. 7. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed, Dan. vii. 14. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him, 27.

[c] See on Luke ii. ver. 11. clause 3.

[d] See on Matt. i. ver. 21. clause 3.

VER. 12.

Διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.

[a] *Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.*

[a] See on Rom. xv. ver. 15. clause 1.

VER. 13.

Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει·

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

VER. 14.

Εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι.

[a] *Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.*

[a] Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me, John xxi. 18, 19.

VER. 15.

Σπουδάσω δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον, τὴν τούτων μνήμην ποιεῖσθαι·

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

VER. 16.

Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.

For we have not followed cunning devised fables, when we made known unto you [a] *the power and coming of our Lord Jesus Christ,* [b] *but were eyewitnesses of his majesty.*

[a] See on Matt. xxviii. ver. 18.

[b] See on Matt. xvii. ver. 2—4.

VER. 17.

Λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα.

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased:

VER. 18.

Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.

And this voice which came from heaven we heard, when we were with him in the holy mount.

VER. 19.

Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν,

[a] *We have also a more sure word of prophecy; whereunto ye do well that ye take heed,* [b] *as unto a light that shineth*

in a dark place, until [c] *the day dawn, and the day-star arise in your hearts:*

[a] See on John v. ver. 39. clause 1.

[b] Thy word *is* a lamp unto my feet, and a light unto my path, Psal. cxix. 105. For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life, Prov. vi. 23.

[c] See on John i. ver. 4. clause 2.

VER. 20.

Τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται.

Knowing this first, [a] *that no prophecy of the Scripture is of any private interpretation.*

[a] Having then gifts, differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith, Rom. xii. 6.

VER. 21.

Οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν οἱ ἅγιοι Θεοῦ ἄνθρωποι.

[a] *For the prophecy came not* [*] *in old time by the will of man: but holy men of God spake* as they were *moved by the Holy Ghost.*

[*] Or, *at any time.*

[a] See on Luke i. ver. 70.

CHAP. II.—VER. 1.

Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν.

[a] *But there were false prophets also among the people,* [b] *even as there shall be false teachers among you, who privily shall bring in damnable heresies, even* [c] *denying the Lord* [d] *that bought them,* [e] *and bring upon themselves swift destruction.*

[a] See on Matt. vii. ver. 15. clause 1.

[b] See on Matt. xxiv. ver. 5.

[c] Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also,* 1 John ii. 23.

[d] Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, Acts xx. 28. See also on Matt. xx. ver. 28. clauses 3, 4.

[e] See on Matt. iii. ver. 12. clause 5.

VER. 2.

Καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται.

[a] *And many shall follow their* [*] *pernicious ways;* [b] *by reason of whom the way of truth shall be evil spoken of.*

[*] Or, *lascivious,* as some copies read.

[a] See on Matt. xxiv. ver. 5.

[b] See on Rom. ii. ver. 24.

VER. 3.

Καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

[a] *And through covetousness shall they* [b] *with feigned words make merchandise of you:* [c] *whose judgement now of a long time lingereth not, and their damnation slumbereth not.*

[a] Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11.

[b] For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 18.

[c] See on Matt. xviii. ver. 7. clause 3.

VER. 4.

Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους·

[a] *For if God spared not the angels that sinned,* [b] *but cast* them *down to hell, and delivered* them *into chains of darkness,* [c] *to be reserved unto judgment;*

[a] And the angels which kept not their first estate, but left their own habitation, he hath reserved in ever-

lasting chains, under darkness, unto the judgment of the great day, Jude 6.

[b] And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Matt. viii. 29. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, xxv. 41. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not: neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 7—9. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever, xx. 10.

[c] See ver. 9. That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath, Job xxi. 30. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 13.

VER. 5.

Καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας·

[a] *And spared not the old world, but saved Noah the eighth* person, *a preacher of righteousness, bringing in the flood upon the world of the ungodly;*

[a] See on 1 Pet. iii. ver. 20.

VER. 6.

Καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας κατακρίσει καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς·

[a] *And turning the cities of Sodom and Gomorrha into ashes condemned* them *with an overthrow,* [b] *making* them *an ensample unto those that after should live ungodly;*

[a] Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven: And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground, Gen. ix. 24, 25. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and behold, and, lo, the smoke of the country went up as the smoke of a furnace, 28. *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD overthrew in his anger, and in his wrath, Deut. xxix. 23. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah, Isa. xiii. 19. As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein, Jer. l. 40. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*, Ezek. xvi. 49, 50. I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD, Amos iv. 11. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all, Luke xvii. 29. Even as Sodom and Gomorrha, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7.

[b] Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 11, 12.

VER. 7.

Καὶ Δίκαιον Λὼτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐῤῥύσατο·

[a] *And delivered just Lot, vexed with the filthy conversation of the wicked:*

[a] And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And, while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the LORD being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed. And Lot said unto them, Oh! not so, my lord. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die. Behold now, this city *is* near to flee unto, and it *is* a little one: Oh! let me escape thither, (*is* it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar, Gen. xix. 15—23.

VER. 8.

(Βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν.)

(*For that* [a] *righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;*)

[a] See on Luke i. ver. 6. clause 1.

VER. 9.

Οἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν·

[a] *The Lord knoweth how to deliver the godly out of temptations, and to* [b] *reserve the unjust unto* [c] *the day of judgment* [d] *to be punished:*

[a] See on 1 Cor. x. ver. 13. clause 2.
[b] See on ver. 4. clause 3.
[c] See on Matt. x. ver. 15. clause 2.
[d] See on Matt. xxv. ver. 46. clause 1.

VER. 10.

Μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας· τολμηταὶ, αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες.

But chiefly them that walk after [a] *the flesh* [b] *in the lust of uncleanness,* [c] *and despise* * *government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.*

* Or, *dominion.*

[a] See on John iii. ver. 6. clause 1.
[b] See on Rom. i. ver. 24. 26.
[c] See on Rom. xiii. ver. 1. clause 1.

VER. 11.

Ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν.

[a] *Whereas angels, which are greater in power and might, bring not railing accusation* * *against them before the Lord.*

* Some read, *against themselves.*

[a] Yet Michael the archangel, when contending with the devil, (he disputed about the body of Moses,) durst not bring against him a railing accusation, but said, The Lord rebuke thee, Jude 9.

VER. 12.

Οὗτοι δὲ, ὡς ἄλογα ζῶα φυσικὰ, γεγεννημένα εἰς ἅλωσιν καὶ φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται·

[a] *But these, as natural brute beasts,* [b] *made to be taken and destroyed, speak evil of the things that they understand not;* [c] *and shall utterly perish in their own corruption;*

[a] For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others, Psal. xlix. 10. A brutish man

knoweth not; neither doth a fool understand this, xcii. 6. Understand, ye brutish among the people: and ye fools, when will ye be wise? xciv. 8. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves, Jude 10.

[b] See on Rom. ix. ver. 22. clause 4.

[c] See on Matt. xxv. ver. 46. clause 1.

VER. 13.

Κομιούμενοι μισθὸν ἀδικίας, ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν,

[a] *And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time.* [b] *Spots they are and blemishes, sporting themselves with their own deceivings* [c] *while they feast with you;*

[a] See on Rom. ii. ver. 8, 9.

[b] These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, Jude 12.

[c] When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not, 1 Cor. xi. 20—22.

VER. 14.

Ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος, καὶ ἀκατασπάστους ἁμαρτίας· δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίαις ἔχοντες, κατάρας τέκνα·

[a] *Having eyes full of* * *adultery,* [b] *and that cannot cease from sin;* [c] *beguiling unstable souls:* [d] *an heart they have exercised with covetous practices;* [e] *cursed children:*

* Gr. *an adultress.*

[a] To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids, Prov. vi. 24, 25. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart, Matt. v. 28. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 16.

[b] Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil, Jer. xiii. 23. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, Matt. xii. 34.

[c] See on Matt. xxiv. ver. 5.

[d] See on ver. 3. clauses 1, 2.

[e] See on Matt. xxv. ver. 41. clause 2.

VER. 15.

Καταλιπόντες τὴν εὐθεῖαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἠγάπησεν

[a] *Which have forsaken the right way, and are gone astray,* [b] *following the way of* [c] *Balaam the son of Bosor, who loved the wages of unrighteousness;*

[a] See on 1 Tim. i. ver. 6.

[b] Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11.

[c] See Numb. xxii.—xxiv.

VER. 16.

Ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν.

But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

VER. 17.

Οὗτοί εἰσι πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

[a] *These are wells without water,* [b] *clouds that are carried with a tempest;* [c] *to whom the mist of darkness is reserved for ever.*

[a] These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 12, 13.

[b] That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14.

[c] See on Matt. viii. ver. 12. clause 2.

VER. 18.

Ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς, ἀσελγείαις, τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφομένους·

[a] *For when they speak great swelling words of vanity, they allure through the lusts of the flesh,* through much *wantonness, those that were* [*] *clean escaped from them who live in error.*

[*] Or, *for a little,* or, *a while,* as some read.

[a] To execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words,* having men's persons in admiration because of advantage, Jude 15, 16.

VER. 19.

Ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ καὶ δεδούλωται.

[a] *While they promise them liberty,* [b] *they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.*

[a] For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another, Gal. v. 13.

[b] See on John viii. ver. 34.

VER. 20.

Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων.

[a] *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.*

[a] See on Matt. xii. ver. 45. clause 3.

VER. 21.

Κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς.

[a] *For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.*

[a] See on Luke xii. ver. 47.

VER. 22.

Συμβέβηκεν δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καὶ· Ὗς λουσαμένη, εἰς κύλισμα βορβόρου.

[a] *But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*

[a] As a dog returneth to his vomit; *so* a fool returneth to his folly, Prov. xxvi. 11.

CHAP. III.—VER. 1.

Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὸν εἰλικρινῆ διάνοιαν·

This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

VER. 2.

Μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος·

[a] *That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of* [b] *the Lord* [c] *and Saviour:*

[a] But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, Jude 17, 18. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, 1 Tim. iv. 1.

[b] See on Luke ii. ver. 11. clause 3.

[c] See on Matt. i. ver. 21. clause 3.

VER. 3.

Τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαῖκται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι,

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

VER. 4.

Καὶ λέγοντες· Ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.

[a] *And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*

[a] See on Matt. xxiv. ver. 48. clause 2.

VER. 5.

Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ·

For this they willingly are ignorant of, [a] that by the word of God the heavens were of old, and the earth [*] standing out of the water and in the water:

[*] Gr. *consisting.*

[a] And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters, Gen. i. 6. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so, 9. By the word of the LORD were the heavens made; and all the host of them by the breath of his month. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses, Psal. xxxiii. 6, 7. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear, Heb. xi. 3.

VER. 6.

Δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·

[a] *Whereby the world that then was, being overflowed with water, perished:*

[a] And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights, Gen. vii. 10—12. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died, 17—22.

VER. 7.

Οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

[a] *But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against [b] the day of judgment and perdition of ungodly men.*

[a] See on Matt. v. ver. 18. clause 1.

[b] See on Matt. x. ver. 15. clause 2.

VER. 8.

Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

But, beloved, be not ignorant of this one thing, [a]that one day is with the Lord as a thousand years, and a thousand years as one day.

[a] For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night, Psal xc. 4.

VER. 9.

Οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας ὥς τινες βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

[a] *The Lord is not slack concerning his promise, as some men count slackness; [b]but is longsuffering to us-ward, [c]not willing that any should perish, but that all should come to repentance.*

[a] See on Luke xviii. ver 7. clause 2.
[b] See on Rom. ii. ver. 4. clause 3.
[c] Have I any pleasure at all that the wicked should die? saith the Lord GOD; *and* not that he should return from his ways, and live? Ezek. xviii. 23. For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye, 32. Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? xxxiii. 11.

VER. 10.

Ἥξει δὲ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτί, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

But [a]the day of the Lord will come [b]as a thief in the night; [c]in the which the heavens shall pass away with a great noise, [d]and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

[a] See on 1 Cor. i. ver. 8. clause 3.
[b] See on Matt. xxiv. ver. 43.
[c] See on Matt. v. ver. 18. clause 1.
[d] See ver. 12.

VER. 11.

Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις·

Seeing *then* that *all these things shall be dissolved, what manner of* persons *ought ye to be* [a]*in* all *holy conversation* and [b]*godliness,*

[a] See on Eph. iv. ver. 29.
[b] See on chap. i. ver. 6. clause 3.

VER. 12.

Προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται;

[a] *Looking for and [b]hasting unto the coming of [c]the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall mĕlt with fervent heat?*

[b] Or, *hastening the coming.*

[a] See on 1 Thess. i. ver. 10. clause 1.
[c] See ver. 10.

VER. 13.

Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

[a] *Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

[a] For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind, Isa. lxv. 17. For as the new heavens, and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain, lxvi. 22. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea, Rev. xxi. 1.

VER. 14.

Διὸ, ἀγαπητοὶ, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ·

Wherefore, beloved, seeing that ye look for such things, [a]be diligent, [b]that ye may be found of him in peace, without spot, and blameless.

[a] See on Matt. xi. ver. 12.
[b] See on 2 Cor. xi. ver. 2. clause 3.

VER. 15.

Καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν·

And account that [a] *the longsuffering of our Lord is salvation; even as* [b] *our beloved brother Paul also* [c] *according to the wisdom given unto him hath written unto you;*

[a] See on Rom. ii. ver. 4. clause 3.

[b] It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Acts xv. 25.

[c] Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 13. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit, xii. 8.

VER. 16.

Ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστι δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

As also in all his epistles, [a] *speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and* [b] *unstable wrest, as they do also the other Scriptures, unto their own destruction.*

[a] For I reckon, that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God, Rom. viii. 18, 19. For this we say unto you by the word of the Lord, that we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 15—17.

[b] See on Jam. i. ver. 8.

VER. 17.

Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες, φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ.

Ye therefore, beloved, seeing ye know these things before, [a] *beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.*

[a] See on Heb. iii. ver. 14. clause 2.

VER. 18.

Αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. Αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.

[a] *But grow in grace,* [b] *and in the knowledge of* [c] *our Lord* [d] *and Saviour Jesus Christ.* [e] *To him* be *glory both now and for ever. Amen.*

[a] See on Eph. iv. ver. 15. clause 2.
[b] See on chap. i. ver. 2. clause 2.
[c] See on Luke ii. ver. 11. clause 3.
[d] See on Matt. i. ver. 21. clause 3.
[e] See on Rom. xi. ver. 36. clause 2.

END OF THE SECOND EPISTLE OF PETER.

THE

FIRST EPISTLE GENERAL

OF

JOHN.

CHAP. I.—VER. 1.

Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς·

[a] *That which was from the beginning,* [b] *which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of* [c] *the Word* [d] *of life;*

[a] See on John i. ver. 1. clause 1.

[b] See on John i. ver. 14. clauses 1, 2.

[c] See on John i. ver. 1. clause 2.

[d] See on John i. ver. 4. clause 1.

VER. 2.

(Καὶ ἡ ζωὴ ἐφανερώθη· καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν·)

(*For the life was manifested, and we have seen it,* [a] *and bear witness, and shew unto you that eternal life,* [b] *which was with the Father, and was manifested unto us;*)

[a] See on Luke xxiv. ver. 48.

[b] See on John i. ver. 1. clause 3.

VER. 3.

Ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: [a] *and truly our fellowship is with the Father, and with his Son Jesus Christ.*

[a] See on John vi. ver. 56.

VER. 4.

Καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.

[a] *And these things write we unto you, that your joy may be full.*

[a] See on John xv. ver. 11.

VER. 5.

Καὶ αὕτη ἐστὶν ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

This then is the message which we have heard of him, and declare unto you, [a] *that God is light, and in him is no darkness at all.*

[a] See on John i. ver. 4. clause 2.

VER. 6.

Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.

[a] *If we say that we have fellowship with him, and walk in darkness, we lie,* [b] *and do not the truth:*

[a] See on John viii. ver. 12.

[b] But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God, John iii. 21.

VER. 7.

Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

[a] *But if we walk in the light,* [b] *as he is in the light, we have fellowship one with another,* [c] *and the blood of Jesus Christ his Son* [d] *cleanseth us from all sin.*

[a] See on Matt. vi. ver. 16. clause 1.
[b] See on 1 Tim. vi. ver. 16. clause 2.
[c] See on Matt. xxvi. ver. 28.
[d] See on 2 Cor. xi. ver. 2. clause 3.

VER. 8.

Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.

[a] *If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

[a] See on Rom. iii. ver. 19. clause 3.

VER. 9.

Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

[a] *If we confess our sins,* [b] *he is faithful* [c] *and just to* [d] *forgive us* our *sins,* [e] *and to cleanse us from all unrighteousness.*

[a] See on Matt. iii. ver. 6. clause 2.
[b] See on 1 Cor. i. ver. 9 clause 1.
[c] To declare, *I say,* at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus, Rom. iii. 26.
[d] See on Matt. ix. ver. 2. clause 4.
[e] See on 1 Cor. i. ver. 8. clause 2.

VER. 10.

Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

[a] *If we say that we have not sinned,* [b] *we make him a liar, and his word is not in us.*

[a] See on Rom. iii. ver. 19. clause 3.
[b] He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son, 1 John v. 10.

CHAP. II.—VER. 1.

Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε· καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον·

[a] *My little children,* [b] *these things write I unto you, that ye sin not.* [c] *And if any man sin, we have an advocate with the Father,* [d] *Jesus Christ the righteous:*

[a] For the same form of expression, see ver. 12, 13.; iii. 7. 18.; iv. 4.; v. 21.; John xiii. 33.; xxi. 5.; Gal. iv. 19.
[b] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31.
[c] See on Heb. vii. ver. 25. clause 4.
[d] See on Heb. vii. ver. 26. clause 3.

VER. 2.

Καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

[a] *And he is the propitiation for our sins:* [b] *and not for ours only, but also for* the sins of *the whole world.*

[a] See on Rom. iii. ver. 25.
[b] See on John iii. ver. 16. clause 1.

VER 3.

Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν·

[a] *And hereby we do know that we know him, if we keep his commandments.*

[a] We know that we have passed from death unto life, because we love the brethren: he that loveth not *his* brother abideth in death, 1 John iii. 14. We know that he abideth in us, by the Spirit which he hath given us, 24. *And* we know that we are of God, and the whole world lieth in wickedness, v. 19. He that hath received his testimony hath set to his seal that God is true, John iii. 33. See also on Rom. viii. ver. 16.

VER. 4.

Ὁ λέγων, ἔγνωκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν.

[a] *He that saith, I know him,* [b] *and keepeth not his commandments, is a liar, and the truth is not in him.*

[a] They profess that they know God; but in works they deny *him,* being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.
[a] And this is the love of God, that we keep his commandments: and his commandments are not grievous,

1 John v. 3. See also on Matt. vii. ver. 21. clause 3.

VER. 5.

Ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται· ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν.

[a] *But whoso keepeth his word, in him verily is the love of God* [b] *perfected: hereby know we that* [c] *we are in him.*

[a] And hereby we do know that we know him, if we keep his commandments, ver. 3. And every man that hath this hope in him, purifieth himself even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, is righteous even as he is righteous, 1 John iii. 3—7. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 9.

[b] See on Matt. v. ver. 48. clause 1.

[c] See on John xiv. ver. 18.

VER. 6.

Ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν.

[a] *He that saith he abideth in him, ought himself also so to walk, even as he walked.*

[a] See on John x. ver. 4.

VER. 7.

Ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν, ἣν εἴχετε ἀπ' ἀρχῆς. Ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.

[a] *Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.*

[a] See on John x. ver. 4.

VER. 8.

Πάλιν, ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ, καὶ ἐν ὑμῖν ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει

[a] *Again, a new commandment I write unto you; which thing is true in him and in you:* [b] *because the darkness is past, and the true light now shineth.*

[a] See on John xiii. ver. 34. clause 1.

[b] See on John i. ver. 4. clause 2.

VER. 9.

Ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

[a] *He that saith he is in the light, and hateth his brother, is in darkness even until now.*

[a] Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him, 1 John iii. 17.

VER. 10.

Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.

He that [a] *loveth his brother abideth in the light,* [b] *and there is none* [c] *occasion of stumbling in him.*

[c] Gr. *scandal.*

[a] See on Mark ix. ver. 50. clause 3.

[b] See on Matt. xviii. ver. 6, 7.

VER. 11.

Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

[a] *But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth,* [b] *because that darkness hath blinded his eyes.*

[a] See on ver. 9.

[b] See on Matt. xiii. ver. 14, 15.

VER. 12.

Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

I write unto you, [a] *little children,* [b] *because your sins are forgiven you for his name's sake.*

[a] See on ver. 1. clause 1.

[b] See on Matt. vi. ver. 12. clause 1, and ix. ver. 2. clause 4.

VER. 13.

Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.

I write unto you, fathers, [a] *because ye have known him* that is *from the beginning. I write unto you, young men,* [b] *because ye have overcome the wicked one. I write unto you,* [c] *little children,* [d] *because ye have known the Father.*

[a] See on John i. ver. 1. clause 1.
[b] See on Eph. iv. ver. 27.
[c] See on ver. 1. clause 1.
[d] See on Matt. xi. ver. 27. clause 3.

VER. 14.

Ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν.

I have written unto you, fathers, because ye have known him that is *from the beginning. I have written unto you, young men,* [a] *because ye are strong,* [b] *and the word of God abideth in you, and ye have overcome the wicked one.*

[a] See on 2 Cor. xii. ver. 9. clause 2.
[b] See on John xv. ver. 7. clause 1.

VER. 15.

Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ· ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

[a] *Love not the world, neither the things* that are *in the world.* [b] *If any man love the world, the love of the Father is not in him.*

[a] See on John xv. ver. 19, and Rom. xii. ver. 2. clause 1.
[b] See on Matt. vi. ver. 24. clause 1.

VER. 16.

Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστί.

For all that is *in the world,* [a] *the lust of the flesh,* [b] *and the lust of the eyes, and the pride of life,* [c] *is not of the Father, but is of the world.*

[a] See on Rom. xiii. ver. 14. clause 2.
[b] See on Matt. v. ver. 28. clause 2.
[c] This wisdom descendeth not from above, but is earthly, sensual, devilish, Jam. iii. 15.

VER. 17.

Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα.

[a] *And the world passeth away, and the lust thereof: but* [b] *he that doeth the will of God* [c] *abideth for ever.*

[a] And they that use this world, as not abusing *it:* for the fashion of this world passeth away, 1 Cor. vii. 31. See also on Matt. v. ver. 18. clause 1.
[b] See on Matt. vii. ver. 21. clause 3.
[c] See on Matt. xix. ver. 16. clause 3.

VER. 18.

Παιδία, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

[a] *Little children,* [b] *it is the last time:* [c] *and as ye have heard that* [d] *antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.*

[a] See on ver 1. clause 1.
[b] See on 1 Tim. iv. ver. 1. clause 2.
[c] See on Matt. xxiv. ver. 5.
[d] See ver. 22.; iv. 3.; 2 John 7.

VER. 19.

Ἐξ ἡμῶν ἐξῆλθον, ἀλλ οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν.

[a] *They went out from us, but they were not of us;* [b] *for if they had been of us, they would* no doubt *have continued with us:* [c] *but* they went out, *that they might be made manifest that they were not all of us.*

[a] See on Matt. xiii. ver. 21. clause 1, and 1 Tim. i. ver. 6.
[b] See on John x. ver. 28. clause 2.
[c] For there must be also heresies among you, that they which are approved may be made manifest among you, 1 Cor. xi. 19.

VER. 20.

Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.

[a] *But ye have an unction from* [b] *the Holy One,* [c] *and ye know all things.*

[a] See on John xiv. ver. 26. clauses 3, 4.
[b] See on Mark i. ver. 24. clause 2.
[c] See on clause 1.

VER. 21.

Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτὴν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι.

I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

VER. 22.

Τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἐστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

[a] *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist,* [b] *that denieth the Father and the Son.*

[a] See on Luke ii. ver. 11. clause 2.

[b] See ver. 23. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, 1 John iv. 15. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

VER. 23.

Πᾶς ὁ ἀρνούμενος τὸν υἱὸν, οὐδὲ τὸν πατέρα ἔχει.

Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son, hath the Father also.

[a] See on ver. 22, and John. v. ver. 23.

VER. 24.

Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

[a] *Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you,* [b] *ye also shall continue in the Son, and in the Father.*

[a] See on John xv. ver. 7. clause 1.

[b] See on John xiv. ver. 18.

VER. 25.

Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν τὴν ζωὴν τὴν αἰώνιον.

[a] *And this is the promise that he hath promised us,* even *eternal life.*

[a] See on Matt. xix. ver. 16. clause 3.

VER. 26.

Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

These things *have I written unto you concerning them that seduce you.*

[a] See on Acts xx. ver. 30.

VER. 27.

Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ.

[a] *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie,* [b] *and even as it hath taught you, ye shall abide in* * *him.*

* Or, it.

[a] See on John xiv. ver. 26. clauses 3, 4.

[b] See on John viii. ver. 31. clause 1.

VER. 28.

Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν παῤῥησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.

And now, [a] *little children,* [b] *abide in him; that,* [c] *when he shall appear,* [d] *we may have confidence, and not be ashamed before him at his coming.*

[a] See on ver. 1. clause 1.

[b] I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you, John xv. 1—7.

[c] See on Matt. xxiv. ver. 30. clause 3.
[d] See on Rom. v. ver. 5. clause 1.

VER. 29.

Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται.

[a] *If ye know that he is righteous,* [b] *ye know* [b] *that every one that doeth righteousness is born of him.*

[b] Or, *know ye.*

[a] See on Heb. vii. ver. 26. clause 3.
[b] See on John iii. ver. 6. clause 2.

CHAP. III.—VER. 1.

Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ, ἵνα τέκνα Θεοῦ κληθῶμεν. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.

Behold, [a] *what manner of love the Father hath bestowed upon us,* [b] *that we should be called the sons of God!* [c] *therefore the world knoweth us not, because it knew him not.*

[a] See on John iii. ver. 16. clause 1.
[b] See on Matt. v. ver. 9. clause 3.
[c] If the world hate you, ye know that it hated me before it *hated* you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me, John xv. 18—21. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, xvii. 6. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world, 14—16. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me, 25.

VER. 2.

Ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὔπω ἐφανερώθη τί ἐσόμεθα· οἴδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν καθώς ἐστι.

Beloved, [a] *now are we the sons of God;* [b] *and it doth not yet appear what we shall be: but we know that,* [c] *when he shall appear,* [d] *we shall be like him;* [e] *for we shall see him as he is.*

[a] See on Matt. v. ver. 9. clause 3.
[b] See on 1 Cor. ii. ver. 9.
[c] See on Matt. xxiv. ver. 30. clause 3.
[d] See on Rom. viii. ver. 29. clause 3.
[e] See on Matt. v. ver. 8. clause 2.

VER. 3.

Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἁγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἁγνός ἐστι.

[a] *And every man that hath this hope in him purifieth himself, even as he is pure.*

[a] See on Matt. v. ver. 48. clause 1. and xxiii. ver. 26.

VER. 4.

Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

VER. 5.

Καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι.

And ye know that [a] *he was manifested* [b] *to take away our sins;* [c] *and in him is no sin.*

[a] See ver. 8. For the life was manifested, and we have seen it, 1 John i. 1. And we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world, iv. 14.
[b] See on John i. ver. 29. clauses 2, 3.
[c] See on Heb. vii. ver. 26. clause 3.

VER. 6.

Πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν.

Whosoever [a] *abideth in him* [b] *sinneth not: whosoever sinneth, hath not seen him, neither known him.*

VER. 22.

Καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

[a] *And whatsoever we ask, we receive of him,* [b] *because we keep his commandments, and do those things that are pleasing in his sight.*

[a] See on Matt. vii. ver. 7, 8.
[b] See on Matt. vii. ver. 24.

VER. 23.

Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

[a] *And this is his commandment, That we should believe on the name of his Son Jesus Christ,* [b] *and love one another, as he gave us commandment.*

[a] See on John vi. ver. 29.
[b] See on Mark ix. ver. 50. clause 3.

VER. 24.

Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

[a] *And he that keepeth his commandments* [b] *dwelleth in him, and he in him.* [c] *And hereby we know that he abideth in us, by the Spirit which he hath given us.*

[a] See John xiv. ver. 21.
[b] See on John xiv. ver. 18.
[c] See on Rom. viii. ver. 16. clauses 1, 2.

CHAP. IV.—VER. 1.

Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστιν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.

[a] *Beloved, believe not every spirit,* [b] *but try the spirits whether they are of God: because many false prophets are gone out into the world.*

[a] See on Matt. xxiv. ver. 4.
[b] These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts xvii. 11.

VER. 2.

Ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι·

[a] *Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God:*

[a] Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost, 1 Cor. xii. 3.

VER. 3.

Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἐστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: [a] *and this is that spirit of* [b] *antichrist, whereof ye have heard that it should come; and even now already is it in the world.*

[a] For the mystery of iniquity doth already work: only he who now letteth, *will let,* until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him,* whose coming is after the working of Satan, with all power and signs and lying wonders, 2 Thess. ii. 7—9.
[b] See chap. ii. ver. 18.; 22.; 2 John 7.

VER. 4.

Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

[a] *Ye are of God, little children, and have overcome them:* [b] *because greater is he that is in you,* [c] *than he that is in the world.*

[a] See on Matt. v. ver. 9. clause 2.
[b] And I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave *them* me, is greater than all; and none is able to

pluck them out of my Father's hand. I and my Father are one, John x. 28—30.

[c] See on John xii. ver. 31.

VER. 5.

Αὐτοὶ ἐκ τοῦ κόσμου εἰσί· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει.

[a] *They are of the world: therefore speak they of the world, and the world heareth them.*

[a] See on John vii. ver. 7.

VER. 6.

Ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμέν· ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

[a] *We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.*

[a] See on John viii. ver. 47.

VER. 7.

Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστι· καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν

[a] *Beloved, let us love one another:* [b] *for love is of God; and every one that loveth* [c] *is born of God,* [d] *and knoweth God.*

[a] See on Mark ix. ver. 50. clause 3.

[b] But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Gal. v. 22. But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another, 1 Thess. iv. 9.

[c] See on John i. ver. 13. clause 5.

[d] See on Matt. xi. ver. 27. clause 3.

VER. 8.

Ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν.

He that loveth not knoweth not God; [a] *for God is love.*

[a] See on Rom. ii. ver. 4. clause 2.

VER. 9.

Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.

[a] *In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*

[a] See on John iii. ver. 16.

VER. 10.

Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν Θεὸν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

Herein is love, [a] *not that we loved God, but that he loved us,* [b] *and sent his Son* to be *the propitiation for our sins.*

[a] See on Rom. v. ver. 10. clause 1.

[b] See on Rom. iii. ver. 25. clause 1.

VER. 11.

Ἀγαπητοὶ, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.

[a] *Beloved, if God so loved us,* [b] *we ought also to love one another.*

[a] See on Matt. xviii. ver. 33.

[b] See on Mark ix. ver. 50. clause 3.

VER. 12.

Θεὸν οὐδεὶς πώποτε τεθέαται. Ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν.

[a] *No man hath seen God at any time. If we love one another,* [b] *God dwelleth in us, and his love is perfected in us.*

[a] See on John i. ver. 18. clause 1.

[b] See on John xiv. ver. 18.

VER. 13.

Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

[a] *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

[a] See on Rom. viii. ver. 16. clauses 1, 2.

VER. 14.

Καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου.

And we have seen and do testify

[a] *that the Father sent* [b] *the Son* to be [c] *the Saviour of the world.*

[a] See on John viii. ver. 42. clause 3.
[b] See on Matt. xiv. ver. 33. clause 3.
[c] See on Matt. i. ver. 21. clause 3.

VER. 15.

Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

[a] *Whosoever shall confess* [b] *that Jesus is the Son of God,* [c] *God dwelleth in him, and he in God.*

[a] See on Matt. x. ver. 32. clause 1.
[b] See on Matt. xiv. ver. 33. clause 2.
[c] See on John xiv. ver. 18.

VER. 16.

Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστί· καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.

[a] *And we have known and believed the love that God hath to us.* [b] *God is love; and he that dwelleth in love* [c] *dwelleth in God, and God in him.*

[a] Now they have known that all things, whatsoever thou hast given me, are of thee: For I have given unto them the words which thou gavest me; and they have received *them,* and have known surely that I came out from thee, and they have believed that thou didst send me, John xvii. 7, 8. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it;* that the love wherewith thou hast loved me may be in them, and I in them, 25, 26.
[b] See on Rom. ii. ver 4. clause 2.
[c] See on John xiv. ver. 18.

VER. 17.

Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παῤῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως· ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

[a] *Herein is* [e] *our love made perfect,* [d] *that we may have boldness in* [c] *the day of judgment:* [d] *because as he is, so are we in this world.*

[e] Gr. *love with us.*

[a] See on Luke i. ver. 6.
[b] See on Rom. v. ver. 5. clause 1.
[c] See on Matt. x. ver. 15. clause 2.
[d] And every man that hath this hope in him purifieth himself, even as he is pure, 1 John iii. 3. See also on Matt. v. ver. 48. clause 1.

VER. 18.

Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον· ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

[a] *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth, is not made perfect in love.*

[b] See on Rom. viii. ver. 15. clause 1.

VER. 19.

Ἡμεῖς ἀγαπῶμεν αὐτόν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

[a] *We love him because* [b] *he first loved us.*

[a] See on Rom. v. ver. 5. clause 2.
[b] See on John iii. ver. 16. clause 1.

VER. 20.

Ἐάν τις εἴπῃ· Ὅτι ἀγαπῶ τὸν Θεὸν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν, ὃν οὐχ ἑώρακε, πῶς δύναται ἀγαπᾶν;

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

VER. 21.

Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ· ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

[a] *And this commandment have we from him, That he who loveth God love his brother also.*

[a] See on Mark ix. ver. 50. clause 3.

CHAP. V.—VER. 1.

Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.

[a] *Whosoever believeth that Jesus* [b] *is the Christ,* [c] *is born of God:* [d] *and every one that loveth him that begat, loveth him also that is begotten of him.*

[a] See on Mark xvi. ver. 16. clause 1.
[b] See on Luke ii. ver. 11. clause 2.
[c] See on John i. ver. 13. clause 5.
[d] He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes, John ii. 9—11. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren, iii. 14—16. My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him, 18, 19. Beloved, if God so loved us, we ought also to love one another, iv. 11. And this commandment have we from him, That he who loveth God love his brother also, 21.

VER. 2.

Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

By this we know that we love the children of God, when we love God, and keep his commandments.

VER. 3.

Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.

[a] *For this is the love of God, that we keep his commandments: and his commandments are not grievous.*

[a] If ye love me, keep my commandments, John xiv. 15. See also on John xv. ver. 10. clause 1.

VER. 4.

Ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

For whatsoever [a] *is born of God,* [b] *overcometh the world: and this is the victory that overcometh the world,* even *our faith.*

[a] See on John i. ver. 13. clause 5.
[b] These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through him that loved us, Rom. viii. 35—37. But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ, 1 Cor. xv. 57. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, Rev. xii. 11.

VER. 5.

Τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ;

Who is he that overcometh the world, [a] *but he that believeth that Jesus is the Son of God?*

[a] See on Matt. xiv. ver. 33. clause 3.

VER. 6.

Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια.

[a] *This is he that came by water and blood,* even *Jesus Christ; not by water only, but by water and blood.* [b] *And it is the Spirit that beareth witness, because* [c] *the Spirit is truth.*

[a] But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe, John xix. 34, 35.
[b] See on John xv. ver. 26. clause 3.
[c] See on John xiv. ver. 17. clause 1.

VER. 7.

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ

[a] *that the Father sent* [b] *the Son* to be [c] *the Saviour of the world.*

[a] See on John viii. ver. 42. clause 3.
[b] See on Matt. xiv. ver. 33. clause 3.
[c] See on Matt. i. ver. 21. clause 3.

VER. 15.

Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

[a] *Whosoever shall confess* [b] *that Jesus is the Son of God,* [c] *God dwelleth in him, and he in God.*

[a] See on Matt. x. ver. 32. clause 1.
[b] See on Matt. xiv. ver. 33. clause 2.
[c] See on John xiv. ver. 18.

VER. 16.

Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστί· καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.

[a] *And we have known and believed the love that God hath to us.* [b] *God is love; and he that dwelleth in love* [c] *dwelleth in God, and God in him.*

[a] Now they have known that all things, whatsoever thou hast given me, are of thee: For I have given unto them the words which thou gavest me; and they have received *them,* and have known surely that I came out from thee, and they have believed that thou didst send me, John xvii. 7, 8. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it;* that the love wherewith thou hast loved me may be in them, and I in them, 25, 26.
[b] See on Rom. ii. ver 4. clause 2.
[c] See on John xiv. ver. 18.

VER. 17.

Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παῤῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως· ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

[a] *Herein is* [e] *our love made perfect,* [b] *that we may have boldness in* [c] *the day of judgment:* [d] *because as he is, so are we in this world.*

[e] *Gr. love with us.*

[a] See on Luke i. ver. 6.
[b] See on Rom. v. ver. 5. clause 1.
[c] See on Matt. x. ver. 15. clause 2.
[d] And every man that hath this hope in him purifieth himself, even as he is pure, 1 John iii. 3. See also on Matt. v. ver. 48. clause 1.

VER. 18.

Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον· ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

[a] *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth, is not made perfect in love.*

[b] See on Rom. viii. ver. 15. clause 1.

VER. 19.

Ἡμεῖς ἀγαπῶμεν αὐτόν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

[a] *We love him because* [b] *he first loved us.*

[a] See on Rom. v. ver. 5. clause 2.
[b] See on John iii. ver. 16. clause 1.

VER. 20.

Ἐάν τις εἴπῃ· Ὅτι ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν, ὃν οὐχ ἑώρακε, πῶς δύναται ἀγαπᾶν;

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

VER. 21.

Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ· ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

[a] *And this commandment have we from him, That he who loveth God love his brother also.*

[a] See on Mark ix. ver. 50. clause 3.

CHAP. V.—VER. 1.

Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.

[a] *Whosoever believeth that Jesus* [b] *is the Christ,* [c] *is born of God:* [d] *and every one that loveth him that begat, loveth him also that is begotten of him.*

[a] See on Mark xvi. ver. 16. clause 1.
[b] See on Luke ii. ver. 11. clause 2.
[c] See on John i. ver. 13. clause 5.
[d] He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes, John ii. 9—11. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren, iii. 14—16. My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him, 18, 19. Beloved, if God so loved us, we ought also to love one another, iv. 11. And this commandment have we from him, That he who loveth God love his brother also, 21.

VER. 2.

Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

By this we know that we love the children of God, when we love God, and keep his commandments.

VER. 3.

Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.

[a] *For this is the love of God, that we keep his commandments: and his commandments are not grievous.*

[a] If ye love me, keep my commandments, John xiv. 15. See also on John xv. ver. 10. clause 1.

VER. 4.

Ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

For whatsoever [a] *is born of God,* [b] *overcometh the world: and this is the victory that overcometh the world,* even *our faith.*

[a] See on John i. ver. 13. clause 5.
[b] These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through him that loved us, Rom. viii. 35—37. But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ, 1 Cor. xv. 57. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, Rev. xii. 11.

VER. 5.

Τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ;

Who is he that overcometh the world, [a] *but he that believeth that Jesus is the Son of God?*

[a] See on Matt. xiv. ver. 33. clause 3.

VER. 6.

Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια.

[a] *This is he that came by water and blood,* even *Jesus Christ; not by water only, but by water and blood.* [b] *And it is the Spirit that beareth witness, because* [c] *the Spirit is truth.*

[a] But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe, John xix. 34, 35.
[b] See on John xv. ver. 26. clause 3.
[c] See on John xiv. ver. 17. clause 1.

VER. 7.

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ

οὐρανῷ, ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.

[a] *For there are three that bear record in heaven,* [b] *the Father,* [c] *the Word, and* [d] *the Holy Ghost:* [e] *and these three are one.*

[a] The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, That the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me, John viii. 13—18.

[b] And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 16, 17. While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him, xvii. 5.

[c] See on John i. ver. 1. clause 2.

[d] See on Matt. iii. ver. 16.

[e] Compare on John x. ver. 30. and Acts v. ver. 4.

VER. 8.

Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

And there are three that bear witness in earth, [a] *the Spirit,* [b] *and the water,* [c] *and the blood: and these three agree in one.*

[a] But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, John xv. 26.

[b] Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19.

[c] See on ver. 6. clause 1.

VER. 9.

Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστὶν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

VER. 10.

Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

[a] *He that believeth on the Son of God* [b] *hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.*

[a] See on Mark xvi. ver. 16. clause 3.

[b] See on chap. ii. ver. 3.

VER. 11.

Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεὸς· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστιν.

And this is the record, [a] *that God hath given to us eternal life;* [b] *and this life is in his Son.*

[a] See on Matt. xix. ver. 16. clause 3.

[b] See on John i. ver. 4. clause 1.

VER. 12.

Ὁ ἔχων τὸν υἱὸν, ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

[a] *He that hath the Son, hath life;* [b] *and he that hath not the Son of God hath not life.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] See on John iii. ver. 18. clause 2.

VER. 13.

Ταῦτα ἔγραψα ὑμῖν, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ· ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

[a] *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

[a] See on John xx. ver. 31. clause 1.

VER. 14.

Καὶ αὕτη ἐστὶν ἡ παῤῥησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν·

[a] *And this is the confidence that we have* [*] *in him,* [b] *That, if we ask any thing according to his will,* [c] *he heareth us:*

[*] Or, *concerning him.*

[a] See on Matt. vii. ver. 7, 8.
[b] See on John xiv. ver. 13. clause 2.
[c] See on John ix. ver. 31. clause 3.

VER. 15.

Καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾐτήκαμεν ἀπ' αὐτοῦ.

[a] *And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*

[a] See on Matt. xxi. ver. 22.

VER. 16.

Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. Ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.

[a] *If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.* [b] *There is a sin unto death: I do not say that he shall pray for it.*

[a] See on Jam. v. ver. 15. clause 1.
[b] See on Matt. xii. ver. 31. clause 2.

VER. 17.

Πᾶσα ἀδικία ἁμαρτία ἐστίν· καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

All unrighteousness is sin: and there is a sin not unto death.

VER. 18.

Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.

We know that whosoever is [a] *born of God* [b] *sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

[a] See on John i. ver. 13. clause 5.
[b] See on chap. ii. ver. 5. clause 1.

VER. 19.

Οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

[a] And *we know that we are of God,* [b] *and the whole world lieth in wickedness.*

[*] Or, *the wicked one.*

[a] See on chap. ii. ver. 3.
[b] See on John xv, ver. 19.

VER. 20.

Οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος.

And we know that [a] *the Son of God is come,* [b] *and hath given us an understanding, that we may know* [c] *him that is true,* [d] *and we are in his Son Jesus Christ.* [e] *This is the true God,* [f] *and eternal life.*

[a] See on Matt. xiv. ver. 33. clause 3.
[b] See on Matt. xi. ver. 27. clause 3. and xiii. ver. 11. clause 1.
[c] See on John xiv. ver. 6. clause 2.
[d] See on John xiv. ver. 18.
[e] See on John i. ver. 1. clause 4.
[f] And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent, John xvii. 3.

VER. 21.

Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Ἀμήν.

[a] *Little children,* [b] *keep yourselves from idols. Amen.*

[a] See on chap. ii. ver. 1. clause 1.
[b] See on 1 Cor. x. ver. 7. clause 1.

END OF ST. JOHN'S FIRST EPISTLE.

THE

SECOND EPISTLE

OF

JOHN.

CHAP. I.—VER. 1.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ, καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,

[a] *The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have* [b] *known the truth;*

[a] See 1 Pet. v. 1. and 3 John 1.

[b] See on John viii. ver. 32. clause 1.

VER. 2.

Διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.

For the truth's sake, [a] *which dwelleth in us, and shall be with us for ever.*

[a] See on John xv. ver. 7. clause 1.

VER. 3.

Ἔσται μεθ' ἡμῶν χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ πατρὸς, καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

[a] *Grace* [c] *be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ,* [b] *the Son of the Father, in truth and love.*

[c] Gr. *shall be.*

[a] See on Rom. i. ver. 7. clauses 4—7.

[b] See on Matt. xiv. ver. 33. clause 3.

VER. 4.

Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός.

[a] *I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.*

[a] See on 2 Cor. i. ver. 14.

VER. 5.

Καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

And now I beseech thee, lady, [a] *not as though I wrote a new commandment unto thee, but that which we had from the beginning,* [b] *that we love one another.*

[a] Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning, 1 John ii. 7. For this is the message that ye heard from the beginning, that we should love one another, iii. 11.

[b] See on Mark ix. ver. 50. clause 3.

VER. 6.

Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. Αὕτη ἐστὶν ἡ ἐντολὴ, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε.

[a] *And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.*

[a] See on 1 John v. ver. 3.

VER. 7.

Ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

[a] *For many deceivers are entered into the world,* [b] *who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.*

[a] See on Matt. xxiv. ver. 5.

[b] Hereby know ye the Spirit of God: Every spirit that confesseth

that Jesus Christ is come in the flesh, is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world, 1 John iv. 2, 3.

VER. 8.

Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν.

[a] *Look to yourselves, that we lose not those things which we have* [*] *wrought, but that we receive a full reward.*

[*] Or, *gained.* Some copies read, *which ye have gained, but that ye receive,* &c.

[a] See on Heb. ii. ver. 1.

VER. 9.

Πᾶς ὁ παραβαίνων, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.

[a] *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.* [b] *He that abideth in the doctrine of Christ,* [c] *he hath both the Father and the Son.*

[a] Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.* Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father, 1 John ii. 22—24.

[b] For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, Heb. iii. 14.

[c] Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, John xiv. 23. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ, 1 John i. 3.

VER. 10.

Εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε·

[a] *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:*

[a] See on Gal. i. ver. 8, 9.

VER. 11.

Ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

[a] *For he that biddeth him God speed is partaker of his evil deeds.*

[a] When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers, Psal. l. 18. And have no fellowship with the unfruitful works of darkness, but rather reprove *them,* Eph. v. 11. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure, 1 Tim. v. 22.

VER. 12.

Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.

Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak [*] *face to face, that* † *our joy may be full.*

[*] Gr. *mouth to mouth,*
† Or, *your.*

VER. 13.

Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. Ἀμήν.

The children of thy elect sister greet thee. Amen.

END OF ST. JOHN'S SECOND EPISTLE.

THE

THIRD EPISTLE.

OF

JOHN.

CHAP. I.—VER. 1.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

[a] *The elder unto the well-beloved Gaius, whom I love* [*] *in the truth.*

[*] Or, *truly.*

[a] See on 2 John 1.

VER. 2.

Ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή.

Beloved, I [*] *wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.*

[*] Or, *pray.*

VER. 3.

Ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν, καὶ μαρτυρούντων σοῦ τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.

[a] *For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.*

[a] See on 2 Cor. i. ver. 14.

VER. 4.

Μειζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα.

I have no greater joy than to hear that my children walk in truth.

VER. 5.

Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ εἰς τοὺς ξένους,

Beloved, [a] *thou doest faithfully whatsoever thou doest to the brethren, and to strangers;*

[a] See on Matt. xxiv. ver. 45. clause 1.

VER. 6.

Οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ·

Which have borne witness of thy charity before the Church: whom if thou bring forward on their journey [*] *after a godly sort, thou shalt do well:*

[*] Gr. *worthy of God.*

VER. 7.

Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον, μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν.

Because that for his name's sake they went forth, taking nothing of the Gentiles.

VER. 8.

Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

[a] *We therefore ought to receive such, that we might be fellow-helpers to the truth.*

[a] See on Matt. x. ver. 11, and ver. 14. clause 1.

VER. 9.

Ἔγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς.

I wrote unto the Church: but Diotrephes, [a] *who loveth to have the pre-eminence among them, receiveth us not.*

[a] But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. But

be not ye called Rabbi: for one is your master, *even* Christ; and all ye are brethren, Matt. xxiii. 5—8.

VER. 10.

Διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

[a] *Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church.*

[a] See on 2 Cor. x. ver. 11.

VER. 11.

Ἀγαπητὲ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστιν· ὁ δὲ κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν.

Beloved, [a] *follow not that which is evil, but that which is good.* [b] *He that doeth good is of God:* [c] *but he that doeth evil hath not seen God.*

[a] See on John x. ver 4. clause 2.

[b] See on John iii. ver. 6.

[c] Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, is righteous even as he is righteous. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 6—9.

VER. 12.

Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστι.

Demetrius hath good report of all men, *and of the truth itself: yea,* [a] *and we also bear record; and ye know that our record is true.*

[a] See on John xix. ver. 35.

VER. 13.

Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι·

[a] *I had many things to write, but I will not with ink and pen write unto thee:*

[a] See 2 John 12.

VER. 14.

Ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν.

15. Εἰρήνη σοι· Ἀσπάζονταί σε οἱ φίλοι. Ἀσπάζου τοὺς φίλους κατ' ὄνομα.

[a] *But I trust I shall shortly see thee, and we shall speak* [b] *face to face.* [c] *Peace* be *to thee.* Our *friends salute thee. Greet the friends by name.*

[b] Gr. *mouth to mouth.*

[a] See 2 John 12.

[c] See on Rom. i. ver. 7. clause 5.

END OF ST. JOHN'S THIRD EPISTLE.

THE

EPISTLE GENERAL

OF

JUDE.

CHAP. I.—VER. 1.

ΙΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

[a] *Jude,* [b] *the servant of Jesus Christ, and brother of James,* [c] *to them that are sanctified by God the Father,* [d] *and preserved in Jesus Christ,* [e] and *called:*

[a] See on Matt. x. ver. 3. clause 5.
[b] See on Rom. i. ver. 1. clause 2.
[c] See on Luke i. ver. 75.
[d] See on John x. ver. 28.
[e] See on Rom. i. ver. 6. clause 2.

VER. 2.

Ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

[a] *Mercy unto you, and peace, and love, be multiplied.*

[a] See on Rom. i. ver. 7. clauses 4, 5.

VER. 3.

Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

Beloved, when I gave all diligence to write unto you of [a] *the common salvation, it was needful for me to write unto you, and exhort you* [b] *that ye should earnestly contend for the faith which was once delivered unto the saints.*

[a] See on Acts xiii. ver. 26. clause 2.
[b] See on Phil. i. ver. 27. clause 4.

VER. 4.

Παρεισέδυσαν γάρ τινες ἄνθρωποι οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

[a] *For there are certain men crept in unawares* [b] *who were before of old ordained to this condemnation;* [c] *ungodly men, turning the grace of our God into lasciviousness,* [d] *and denying the only Lord God,* [e] *and our Lord Jesus Christ.*

[a] See on Matt. xiii. ver. 25. clause 2. and Acts xv. ver. 24.
[b] See on 1 Pet. ii. ver. 8. clause 2.
[c] See Rom. vi. ver. 19. clause 3.
[d] See on Matt. xxi. ver 30.
[e] See on Luke ii. ver. 11. clause 3.

VER. 5.

Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἅπαξ τοῦτο, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν.

[a] *I will therefore put you in remembrance, though ye once knew this,* [b] *how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.*

[a] See on Rom. xv. ver. 15. clause 1.
[b] See on 1 Cor. x. ver. 5. 7. 9—11.

VER. 6.

Ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν.

[a] *And the angels which kept not their* * *first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*

* Or, *principality.*

[a] See on 2 Pet. ii. ver. 4.

VER. 7.

Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω

σαρκὸς ἑτέρας, πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.

[a] *Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after* [b] *strange flesh, are set forth for an example, suffering the vengeance of* [b] *eternal fire.*

[b] Gr. *other.*

[a] See on 2 Pet. ii. ver. 6.

[b] See on Matt. iii. ver. 12. clause 5.

VER. 8.

Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι, σάρκα μὲν μιαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν.

Likewise also [a] *these* filthy *dreamers* [b] *defile the flesh,* [c] *despise dominion, and speak evil of dignities.*

[a] I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart: Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.' The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD, Jer. xxiii. 25—28.

[b] See on 1 Cor. iii. ver. 17.

[c] But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous *are they,* self-willed; they are not afraid to speak evil of dignities, 2 Pet. ii. 10. See also on Rom. xiii. ver. 1. clause 1.

VER. 9.

Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμήσαι σοι Κύριος.

[a] *Yet* [b] *Michael the archangel,* [c] *when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*

[a] Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord, 2 Pet. ii. 11.

[c] But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia, Dan. x. 13. And at that time shall Michael stand up, the great prince which standeth for the children of thy people, xii. 1. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, Rev. xii. 7.

[c] And he shewed me Joshua the High Priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire? Zech. iii. 1, 2.

VER. 10.

Οὗτοι δὲ ὅσα μὲν οὐκ οἴδασι, βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται.

[a] *But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.*

[a] See on 2 Pet. ii. ver. 12.

VER. 11.

Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.

[a] *Woe unto them!* [b] *for they have gone in the way of Cain,* [c] *and ran greedily after the error of Balaam for reward,* [d] *and perished in the gainsaying of Core.*

[a] The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not: woe unto their soul! for they have rewarded evil unto themselves, Isa. iii. 9. Woe unto the wicked! *it shall be* ill *with him*; for the reward of his hands shall be given him, 11. Thus saith the Lord GOD, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! Ezek. xiii. 3. But woe unto you,

Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves, Matt. xxiii. 13—15.

[b] See on Heb. xi. ver. 4.

[c] Which have forsaken the right way, and have gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet, 2 Pet. ii. 15, 16. See also Numb. xxii.

[d] See Numb. xvi.

VER. 12.

Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ, ἄκαρπα, δὶς ἀποθανόντα, ἐκριζωθέντα·

[a] *These are spots in your feasts of charity, when they feast with you, feeding themselves without fear:* [b] *clouds* they are *without water,* [c] *carried about of winds;* [d] *trees, whose fruit withereth, without fruit,* [e] *twice dead,* [f] *plucked up by the roots;*

[a] And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings, while they feast with you, 2 Pet. ii. 13.

[b] These are wells without water, clouds that are carried with a tempest: to whom the mist of darkness is reserved for ever, 2 Pet. ii. 17.

[c] See on Eph. iv. ver. 14.

[d] And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper, Psal. i. 3. Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity: For they shall soon be cut down like the grass, and wither as the green herb, xxxvii. 1, 2. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and, because they had no root, they withered away: And some fell among thorns; and the thorns sprung up, and choked them, Matt. xiii. 5—7. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned, John xv. 6.

[e] For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through* much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them, 2 Pet. ii. 18—21.

[f] But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up, Matt. xv. 13.

VER. 13.

Κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται.

Raging waves of the sea, foaming out their own shame; wandering stars, [a] *to whom is reserved the blackness of darkness for ever.*

[a] See on Matt. viii. ver. 12. clause 2.

VER. 14.

Προεφήτευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ

Ἀδὰμ Ἐνὼχ, λέγων· Ἰδοὺ, ἦλθε Κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ,

And [a] *Enoch also, the seventh from Adam, prophesied of these, saying,* [b] *Behold, the Lord cometh* [c] *with ten thousand of his saints,*

[a] See on Heb. xi. ver. 5.
[b] See on Matt. xxiv. ver. 30. clause 3.
[c] See on 1 Thess. iii. ver. 13. clause 5.

VER. 15.

Ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

[a] *To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard* speeches *which ungodly sinners have spoken against him.*

[a] See on 2 Thess. i. ver. 8.

VER. 16.

Οὗτοί εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα, ὠφελείας χάριν.

[a] *These are murmurers, complainers,* [b] *walking after their own lusts;* [c] *and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.*

[a] See on 1 Cor. x. ver. 10.
[b] See on Rom. viii. ver. 1. clause 2.
[c] For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, 2 Pet. ii. 18.

VER. 17.

Ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

VER. 18.

Ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

[a] *How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.*

[a] See on 1 Tim. iv. ver. 1.

VER. 19.

Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, Πνεῦμα μὴ ἔχοντες.

These be they who separate themselves, [a] *sensual,* [b] *having not the Spirit.*

[a] But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned, 1 Cor. ii. 14.
[b] See on John. vii. ver. 39. clause 1.

VER. 20.

Ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν Πνεύματι ἁγίῳ προσευχόμενοι,

But ye, beloved [a] *building up yourselves on your most holy faith,* [b] *praying in the Holy Ghost,*

[a] And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, Eph. ii. 20. Rooted and built up in him, and stablished in the faith, Col. ii. 7.
[b] See on Eph. ii. ver. 18. clause 3.

VER. 21.

Ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

[a] *Keep yourselves in* [b] *the love of God,* [c] *looking for* [d] *the mercy of our Lord Jesus Christ* [e] *unto eternal life.*

[a] See on John xv. ver. 9.
[b] See on Rom. v. ver. 5. clause 2.
[c] See on 1 Thess. i. ver. 10. clause 1.
[d] See on John i. ver. 17. clause 2.
[e] See on Matt. xix. ver. 16. clause 3.

VER. 22.

Καὶ οὓς μὲν ἐλεᾶτε διακρινόμενοι·

[a] *And of some have compassion, making a difference:*

[a] See on Matt. xviii. ver. 15. clause 3.

VER. 23.

Οὓς δὲ ἐν φόβῳ σῴζετε, ἐκ τοῦ πυρὸς ἁρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

[a] *And others save with fear,* pulling them *out of the fire;* [b] *hating even the garment spotted by the flesh.*

[a] Is not this a brand plucked out of the fire? Zech. iii. 2.

[b] I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat, 1 Cor. v. 9—11.

VER. 24.

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους, καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

Now unto [a] *him that is able to keep you from falling,* [b] *and to present you faultless before the presence of* [c] *his glory with exceeding joy,*

[a] See on Rom. xiv. ver. 4. clause 2.

[b] See on Eph. v. ver. 27.

[c] Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 20. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was, John xvii. 5. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, 24. Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 17. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy, 1 Pet. iv. 13.

VER. 25.

Μόνῳ σοφῷ Θεῷ σωτῆρι ἡμῶν δόξα καὶ μεγαλωσύνη, κράτος, καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

To [a] *the only wise God* [b] *our Saviour,* [c] *be glory and majesty,* [d] *dominion and power, both now and ever. Amen.*

[a] See on 1 Tim. i. ver. 17. clause 4.

[b] See on Luke i. ver. 47.

[c] See on Rom. xi. ver. 36. clause 2.

[d] See on Matt. vi. ver. 13. clause 3.

END OF ST. JUDE'S EPISTLE.

THE

REVELATION

OF

ST. JOHN THE DIVINE.

[Written at Ephesus, A. D. 96, or 97.]

CHAP. I.—VER. 1.

ΑΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει· καὶ ἐσήμανεν, ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάνῃ·

The Revelation of Jesus Christ, [a] *which God gave unto him, to shew unto* [b] *his servants things* [c] *which must shortly come to pass;* [d] *and he sent and signified it by his angel unto his servant John:*

[a] See on John iii. ver. 32. clause 1.

[b] Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you, John xi. 15.

[c] See ver. 3. And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand, xxii. 10.

[d] And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done, chap. xxii. 6. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star, 16.

VER. 2.

[a]Ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ, καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα τε εἶδε.

[a] *Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.*

[a] And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe, John xix. 35.

VER. 3.

Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

[a] *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

[a] Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book, chap. xxii. 7. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days, Dan. xii. 12, 13.

VER. 4.

Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐστιν ἐνώπιον τοῦ θρόνου αὐτοῦ·

JOHN to [a] *the seven churches which are in Asia:* [b] *Grace be unto you, and peace,* [c] *from him which is, and which was, and which is to come;* [d] *and from the seven Spirits which are before his throne;*

[a] Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, ver. 11. And this continued by the space of two years; so that all they which

dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks, Acts xix. 10.

[b] See on Rom. i. ver. 7. clauses 4—7.

[c] See on John viii. ver. 58. clause 2.

[d] And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars, chap. iii. 1. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God, iv. 5. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, v. 6. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth, Zech. iv. 10. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal, 1 Cor. xii. 4—7.

VER. 5.

Καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγαπήσαντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ,

And from Jesus Christ, [a] who is *the faithful witness,* [b] and *the first-begotten of the dead, and* [c] *the Prince of the kings of the earth.* [d] *Unto him that loved us,* [e] *and washed us from our sins in his own blood,*

[a] And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God, chap. iii. 14. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah, Psal. lxxxix. 36, 37. Behold, I have given him *for* a witness to the people, a leader and commander to the people, Isa. lv. 4. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness, John iii. 11. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, xviii. 37.

[b] See on 1 Cor. xv. ver. 20. clause 2.

[c] See on 1 Tim. vi. ver. 15.

[d] See on John xiii. ver. 1. clause 4.

[e] See on Matt. xxvi. ver. 28.

VER. 6.

Καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.' Ἀμήν.

[a] *And hath made us kings and priests unto God* [b] *and his Father;* [c] *to him* be *glory and dominion for ever and ever. Amen.*

[a] See on 1 Pet. ii. ver. 9. clause 2.

[b] See on Matt. vii. ver. 21. clause 4.

[c] See on Rom. xi. ver. 36. clause 2.

[d] See on Matt. vi. ver. 13. clause 3.

VER. 7.

Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. Ναὶ, ἀμήν.

[a] *Behold, he cometh with clouds; and every eye shall see him,* [b] *and they* also *which pierced him: and all kindreds of the earth shall wail because of him.* [c] *Even so, Amen.*

[a] I saw in the night-visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13. See also on Matt. xxiv. ver. 30. clause 3.

[b] And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son,* and shall be in bitterness for him, as one that is in bitterness for *his* firstborn, Zech. xii. 10.

[c] Even so, come, Lord Jesus, chap. xxii. 20.

VER. 8.

Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, λέγει ὁ Κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

[a] *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come,* [b] *the Almighty.*

[a] Saying, I am Alpha and Omega, the first and the last, ver. 11. Fear not; I am the first and the last, 17. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive, ii. 8. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely, xxi. 6. I am Alpha and Omega, the beginning and the end, the first and the last, xxii. 13. Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he, Isa. xli. 4. Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. I, *even* I, *am* the LORD; and besides me *there is* no saviour, xliii. 10, 11. Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I *am* the first, and I *am* the last; and besides me *there is* no God, xliv. 6. Hearken unto me, O Jacob and Israel, my called; I *am* he: I *am* the first, I also *am* the last, xlviii. 12.

[b] For unto us a child is born, unto us a son is given; and his name shall be called — The mighty God, Isa. ix. 6.

VER. 9.

Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν, καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ, καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.

I John, [a] *who also am your brother, and companion in tribulation, and in the kingdom* [b] *and patience of Jesus Christ, was in the isle that is called Patmos,* [c] *for the word of God, and for the testimony of Jesus Christ.*

[a] See on John xvi. ver. 33. clause 2.

[b] See on Luke xxi. ver. 19.

[c] And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, chap. vi. 9. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, xii. 11. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ, 17. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, xix. 10.

VER. 10.

Ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος,

[a] *I was in the Spirit on the Lord's day, and heard behind me* [b] *a great voice, as of a trumpet,*

[a] I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter, 2 Cor. xii. 2—4.

[b] After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter, chap. iv. 1.

VER. 11.

Λεγούσης· Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καί· Ὃ βλέπεις, γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἔφεσον, καὶ εἰς Σμύρναν,

καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.

Saying, [a] *I am Alpha and Omega, the first and the last: and,* [b] *What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.*

[a] See on ver. 8. clause 1.

[b] Write the things which thou hast seen, and the things which are, and the things which shall be hereafter, ver. 19. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful, xxi. 5.

VER. 12.

Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς·

And I turned to see the voice that spake with me. [a] *And being turned, I saw seven golden candlesticks;*

[a] See ver. 13; 20.; ii. 1. And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it, Exod. xxv. 37. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof, Zech. iv. 2.

VER. 13.

Καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν.

And in the midst of the seven candlesticks one [a] *like unto the Son of man,* [b] *clothed with a garment down to the foot,* [c] *and girt about the paps with a golden girdle.*

[a] And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle, chap. xiv. 14. And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it, Ezek. i. 26. I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13. And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength, x. 16. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage. For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people, Heb. ii. 14—17.

[b] Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz. His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude, Dan. x. 5, 6.

[c] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles, chap. xv. 6. And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together. And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen, Exod. xxviii. 6—8. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith, Lev. viii. 6, 7. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins, Isa. xi. 5.

VER. 14.

Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡσεὶ ἔριον λευκὸν, ὡς χιὼν· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός·

[a] *His head and* his *hairs* were *white like wool, as white as snow;* [b] *and his eyes* were *as a flame of fire;*

[a] See on Matt. xvii. ver. 2.

[b] And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; his eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but he himself, xix. 12.

VER. 15.

Καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένου· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν.

[a] *And his feet like unto fine brass, as if they burned in a furnace;* [b] *and his voice as the sound of many waters.*

[a] And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot; and they sparkled like the colour of burnished brass, Ezek. i. 7. And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate, xl. 3. His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words, like the voice of a multitude, Dan. x. 6.

[b] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps, chap. xiv. 2. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, xix. 6. And, behold, the glory of the God of Israel came from the way of the east; and his voice *was* like a noise of many waters: and the earth shined with his glory, Ezek. xliii. 2.

VER. 16.

Καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

[a] *And he had in his right hand seven stars:* [b] *and out of his mouth went a sharp two-edged sword:* [c] *and his countenance* was *as the sun shineth in his strength.*

[a] The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches, ver. 20. See also chap. ii. 1.; iii. 1.

[b] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth, chap. ii. 16. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God, xix. 15. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh, 21. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he

slay the wicked, Isa. xi. 4. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me, xlix. 2. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart, Heb. iv. 12.

[c] And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire, chap. x. 1. At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me, Acts xxvi. 13.

VER. 17.

Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν αὐτοῦ χεῖρα ἐπ' ἐμὲ, λέγων μοι· Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος·

[a] *And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not;* [b] *I am the first and the last:*

[a] As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake, Ezek. i. 28. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end *shall be* the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright, Dan. viii. 17, 18. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands, Dan. x. 8—10. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me *one* like the appearance of a man, and he strengthened me, 15—18. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard *it*, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid, Matt. xvii. 5—7.

[b] See on ver. 8. clause 1.

VER. 18.

Καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. Καὶ ἔχω τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου.

[a] I am *he that liveth,* [b] *and was dead;* [c] *and, behold, I am alive for evermore, Amen;* [d] *and have the keys of hell and of death.*

[a] See on John v. ver. 26. clause 2.

[b] See on Rom. xiv. ver. 9. clause 1.

[c] See on Rom. vi. ver. 9.

[d] See on Matt. xvi. ver. 19. clause 2.

VER. 19.

Γράψον ἃ εἶδες, καὶ ἃ εἰσὶ, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα·

[a] *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;*

[a] See on ver. 11. clause 2.

VER. 20.

Τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. Οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ ἑπτὰ λυχνίαι ἃς εἶδες, ἑπτὰ ἐκκλησίαι εἰσί.

[a] *The mystery of* [b] *the seven stars which thou sawest in my right hand,* [c] *and the seven golden candlesticks.* [d] *The seven stars are the angels of the seven churches:* [e] *and the seven candlesticks which thou sawest are the seven churches.*

[a] See on Matt. xiii. ver. 11. clause 2.

[b] See ver. 16.

[c] See on ver. 12.

[d] Unto the angel of the church of Ephesus write, ii. 1. See also ii. 8; 12; 18.; iii. 1; 7; 14. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts, Mal. ii. 7.

[e] Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 14—16. That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labour in vain, Phil. ii. 15, 16.

CHAP. II.—VER. 1.

Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν

Unto [a] *the angel of the church of Ephesus write; These things saith* [b] *he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;*

[a] See on chap. i. ver. 20. clause 4.

[b] See on chap. i. ver. 16. clause 1.

VER. 2.

Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς· καὶ ἐπείρασω τοὺς φάσκοντας ἑαυτοὺς ἀποστόλους, καὶ οὐκ εἰσί· καὶ εὗρες αὐτοὺς ψευδεῖς·

[a] *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil:* [b] *and thou hast tried them which say they are apostles, and are not, and hast found them liars:*

[a] See on Acts x. ver. 4.

[b] These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts xvii. 11. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. 1 John iv. 1.

VER. 3.

Καὶ ὑπομονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κεκοπίακας, καὶ οὐ κέκμηκας.

[a] *And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.*

[a] See on Luke xxi. ver. 19.

VER. 4.

Ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.

[a] *Nevertheless I have somewhat against thee, because thou hast left thy first love.*

[a] See on Matt. xxiv. ver. 12. clause 2.

VER. 5.

Μνημόνευε οὖν πόθεν ἐκπέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

Remember therefore from whence thou art fallen; and [a] *repent,* [b] *and do the first works;* [c] *or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

[a] See on Matt. iii. ver. 2. clause 1.

[b] Go and cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown. Israel *was* holiness unto the LORD, *and* the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD, Jer. ii. 2, 3. And he shall sit *as* a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years, Mal. iii. 3, 4.

[c] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth, chap. ii. 16. Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee, iii. 3. They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, Matt. xxi. 41—43. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite *his* fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of. And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth, xxiv. 48—51.

VER. 6.

Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ.

[a] *But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.*

[a] See ver. 15.

VER. 7.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν μέσῳ τῷ παραδείσῳ τοῦ Θεοῦ.

[a] *He that hath an ear, let him hear what the Spirit saith unto the churches;* [b] *To him that overcometh will I give to eat of* [c] *the tree of life, which is in the midst of* [d] *the paradise of God.*

[a] See on Matt. xi. ver. 15.

[b] See on Matt. x. ver. 22. clause 3.

[c] In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations, chap. xxii. 2. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, 14. And out of the ground made the LORD God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil, Gen. ii. 9. And the LORD God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life, iii. 22—24.

[d] See on Luke xxiii. ver. 43. clause 3.

VER. 8.

Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς, καὶ ἔζησεν.

And unto the angel of the church in Smyrna write; These things [a] *saith the first and the last,* [b] *which was dead, and is alive;*

[a] See on chap. i. ver. 8. clause 1.

[b] See on chap. i. ver. 18.

VER. 9.

Οἶδά σου τὰ ἔργα καὶ τὴν θλῖψιν καὶ τὴν πτωχείαν, (πλούσιος δὲ εἶ,) καὶ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

[a] *I know thy works, and tribulation, and poverty, (*[b] *but thou art rich*) *and* I know *the blasphemy of them* [c] *which say they are Jews, and are not,* [d] *but* are *the synagogue of Satan.*

[a] See on Acts x. ver. 4.

[b] See on Luke xii. ver. 21. clause 2.

[c] See on Rom. ii. ver. 28, 29.

[d] Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, chap. iii. 9.

VER. 10.

Μηδὲν φοβοῦ ἃ μέλλεις πάσχειν· ἰδοὺ, μέλλει βαλεῖν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν, ἵνα πειρασθῆτε· καὶ ἕξετε θλῖψιν ἡμερῶν δέκα· γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

[a] *Fear none of those things* [b] *which thou shalt suffer: behold, the devil shall cast* some *of you into prison, that ye may be tried; and ye shall have tribulation ten days:* [c] *be thou faithful unto death,* [d] *and I will give thee a crown of life.*

[a] See on Matt. x. ver. 28. clause 1.
[b] See on John xvi. ver. 33. clause 2.
[c] See on Matt. x. ver. 22. clause 3.
[d] See on 1 Cor. ix. ver. 25.

VER. 11.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

[a] *He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of* [b] *the second death.*

[a] See on Matt. xi. ver. 15.
[b] Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, chap. xx. 6. And death and hell were cast into the lake of fire. This is the second death, 14. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, xxi. 8.

VER. 12.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·

And to the angel of the church in Pergamos write; These things saith he which hath [a] *the sharp sword with two edges;*

[a] See on chap. i. ver. 16. clause 2.

VER. 13.

Οἶδα τὰ ἔργα σου, καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου, καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου κατοικεῖ ὁ Σατανᾶς.

[a] *I know thy works, and where thou dwellest,* even *where Satan's seat is:* [b] *and thou holdest fast my name,* [c] *and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*

[a] See on Acts x. ver. 4.
[b] See on Heb. iii. ver. 6. clause 3.
[c] See on Matt. x. ver. 33.

VER. 14.

Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα, καὶ πορνεῦσαι.

But I have a few things against thee, because [a] *thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel,* [b] *to eat things sacrificed unto idols, and to commit fornication.*

[a] Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 15. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11. See also Numb. xxii.
[b] See on Acts xv. ver. 20.

VER. 15.

Οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν· ὃ μισῶ.

[a] *So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.*

[a] See ver. 6.

VER. 16.

Μετανόησον· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

[a] *Repent; or else* [b] *I will come unto thee quickly, and will fight against them with the sword of my mouth.*

[a] See on Matt. iii. ver. 2. clause 1.
[b] See on chap. i. ver. 16. clause 2.

VER. 17.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

[a] *He that hath an ear, let him hear what the Spirit saith unto the churches;* [b] *To him that overcometh will I give* [c] *to eat of the hidden manna, and will give him a white stone,* [d] *and in the stone a new name written, which no man knoweth saving he that receiveth it.*

[a] See on Matt. xi. ver. 15.
[b] See on Matt. x. ver. 22. clause 3.
[c] They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, Psal. xxxvi. 8.
[d] Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which* is New Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name, chap. iii. 12. Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off, Isa. lvi. 5.

VER. 18.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·

And unto the angel of the church in Thyatira write; These things saith [a] *the Son of God,* [b] *who hath his eyes like unto a flame of fire, and his feet* are *like unto fine brass;*

[a] See on Matt. xiv. ver. 33. clause 3.
[b] See on chap. i. ver. 14, 15.

VER. 19.

Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγάπην, καὶ τὴν διακονίαν, καὶ τὴν πίστιν, καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου, καὶ τὰ ἔσχατα πλείονα τῶν πρώτων.

[a] *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last* to be *more than the first.*

[a] See on Acts x. ver. 4.

VER. 20.

Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, τὴν λέγουσαν ἑαυτὴν προφῆτιν, διδάσκειν καὶ πλανᾶσθαι τοὺς ἐμοὺς δούλους, πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν.

Notwithstanding I have a few things against thee, because thou sufferest [a] *that woman Jezebel, which calleth herself a prophetess,* [b] *to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*

[a] For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water, 1 Kings xviii. 4. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me,* and more also, if I make not thy life as the life of one of them by to-morrow about this time, xix. 1, 2.
[b] See on Acts xv. ver. 20.

VER. 21.

Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν.

[a] *And I gave her space to repent of her fornication; and she repented not.*

[a] See on Rom. ii. ver. 4. clauses 3, 4.

VER. 22.

Ἰδοὺ, ἐγὼ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς, εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν.

Behold, I will cast her into a bed, and them that [a] *commit adultery with her into*

great tribulation, [b]*except they repent of their deeds.*

[a] With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication, chap. xvii. 2. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies, xviii. 3. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 9. Behold, therefore, I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock, and shed blood, are judged: and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more, Ezek. xvi. 37—41. And the righteous men they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands. For thus saith the Lord God, I will bring up a company upon them, and will give them to be removed and spoiled. And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord God, xxiii. 45—49.

[b] It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin, Jer. xxxvi. 3. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves,* and live ye, Ezek. xviii. 30—32.

VER. 23.

Καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.

[a] *And I will kill her children with death; and all the churches shall know that* [b] *I am he which searcheth the reins and hearts;* [c] *and I will give unto every one of you according to your works.*

[a] And I looked, and behold, a pale horse; and his name that sat on him was Death, and hell followed with him: And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth, chap. vi. 8.

[b] See on Matt. ix. ver. 4. clause 1.

[c] See on Matt. xvi. ver. 27. clause 3.

VER. 24.

Ὑμῖν δὲ λέγω, καὶ λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, καὶ οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ, ὡς λέγουσιν· Οὐ βαλῶ ἐφ' ὑμᾶς ἄλλο βάρος·

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you no other burden.

VER. 25.

Πλὴν ὃ ἔχετε, κρατήσατε ἄχρις οὗ ἂν ἥξω.

[a] *But that which ye have* already, *hold fast till I come.*

[a] See on Heb. iii. ver. 6. clause 3.

VER. 26.

Καὶ ὁ νικῶν, καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν·

[a] *And he that overcometh, and keepeth my works unto the end,* [b] *to him will I give power over the nations:*

[a] See on Matt. x. ver. 22. clause 3.
[b] See on Matt. xxv. ver. 21. clause 4.

VER. 27.

Καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται· ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου.

[a] *And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:* [b] *even as I received of my Father.*

[a] And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne, chap. xii. 5. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God, xix. 15. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel, Psal. ii. 9.
[b] See on Matt. xxviii. ver. 18.

VER. 28.

Καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.

[a] *And I will give him the morning star.*

[a] See on Luke i. ver. 78. clause 3.

VER. 29.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

[a] *He that hath an ear, let him hear what the Spirit saith unto the churches.*

[a] See on Matt. xi. ver. 15.

CHAP. III.—VER. 1.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσι ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ, καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι τὸ ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ.

And unto the angel of the church in Sardis write; These things saith [a] *he that hath the seven Spirits of God,* [b] *and the seven stars;* [c] *I know thy works,* [d] *that thou hast a name that thou livest, and art dead.*

[a] See on chap. i. ver. 4. clause 4.
[b] See on chap. i. ver. 16. clause 1.
[c] See on Gal. vi. ver. 7. clause 2.
[d] See on John v. ver. 25.

VER. 2.

Γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ, ἃ μέλλει ἀποθανεῖν· οὐ γὰρ πέπλήρωκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ.

[a] *Be watchful,* [b] *and strengthen the things which remain, that are ready to die:* [c] *for I have not found thy works perfect before God.*

[a] See on Matt. xxiv. ver. 42.
[b] See on Heb. xii. ver. 12.
[c] See on Matt. v. ver. 48. clause 1.

VER. 3.

Μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ὡς κλέπτης, καὶ οὐ μὴ γνῷς ποίαν ὥραν ἥξω ἐπὶ σέ.

[a] *Remember therefore how thou hast received and heard;* [b] *and hold fast* [c] *and repent.* [d] *If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

[a] See on Phil. iii. ver. 16.
[b] See on Heb. iii. ver. 6. clause 3.
[c] See on Matt. iii. ver. 2. clause 1.
[d] See on Matt. xxiv. ver. 42, 43.

VER. 4.

Ἔχεις ὀλίγα ὀνόματα καὶ ἐν Σάρδεσι, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς· ὅτι ἄξιοί εἰσιν.

Thou hast a few names even in Sardis which have not defiled their garments; [a] *and they shall walk with me in white:* [b] *for they are worthy.*

[a] See ver. 5; 18.; iv. 4.; vi. 11.; vii. 9; 13.; xix. 14.

[b] And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence, Matt. x. 11. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, Luke xx. 35. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. That ye may be accounted worthy the kingdom of God, 2 Thess. i. 5.

VER. 5.

Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἐξομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου, καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

[a] *He that overcometh,* [b] *the same shall be clothed in white raiment;* [c] *and I will not blot out his name out of* [d] *the book of life,* [e] *but I will confess his name before my Father, and before his angels.*

[a] See on Matt. x. ver. 22. clause 3.

[b] See on ver. 4. clause 1.

[c] Yet now, if thou wilt forgive their sin—: and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book, Exod. xxxii. 32, 33. Let them be blotted out of the book of the living, and not be written with the righteous, Psal. lxix. 28.

[d] See on Luke x. ver. 20. clause 2.

[e] See on Matt. x. ver. 32. clause 2.

VER. 6.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

[a] *He that hath an ear, let him hear what the Spirit saith unto the churches.*

[a] See on Matt. xi. ver. 15.

VER. 7.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα τοῦ Δαβίδ· ὁ ἀνοίγων, καὶ οὐδεὶς κλείσει· καὶ κλείων, καὶ οὐδεὶς ἀνοίγει·

And to the angel of the church in Philadelphia write; These things saith [a] *he that is holy,* [b] *he that is true,* [c] *he that hath the key of David,* [d] *he that openeth, and no man shutteth; and shutteth, and no man openeth;*

[a] See on Heb. vii. ver. 26. clause 3

[b] See on John xiv. ver. 6. clause 2.

[c] And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open, Isa. xxii. 22. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David, Luke i. 32.

[d] And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof, chap. v. 3—5. Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening, Job xii. 14. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven, Matt. xvi. 19.

VER. 8.

Οἶδά σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, καὶ οὐδεὶς δύναται κλεῖσαι αὐτήν, ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

[a] *I know thy works: behold,* [b] *I have set before thee an open door, and no man can shut it: for thou hast a little strength,* [c] *and hast kept my word,* [d] *and hast not denied my name.*

[a] See on Acts x. ver. 4.

[b] For a great door and effectual is opened unto me, and *there are* many adversaries, 1 Cor. xvi. 9. Further-

more, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, 2 Cor. ii. 12.

[c] See on John xiv. ver. 21. clause 1.

[d] See on Matt. x. ver. 33.

VER. 9.

Ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξουσι καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε.

Behold, I will make them [a] *of the synagogue of Satan,* [b] *which say they are Jews, and are not, but do lie;* [c] *behold, I will make them to come and worship before thy feet, and to know that* [d] *I have loved thee.*

[a] I know thy works, and tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan, chap. ii. 9.

[b] See on Rom. ii. ver. 28, 29.

[c] And kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me, Isa. xlix. 23. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel, lx. 14.

[d] See on John xiii. ver. 1. clauses 4, 5.

VER. 10.

Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

Because thou hast kept [a] *the word of my patience,* [b] *I also will keep thee from the hour of temptation, which shall come upon* [c] *all the world, to try them that dwell upon the earth.*

[a] See on Luke xxi. ver. 19.

[b] See on Matt. vi. ver. 13. clause 1.

[c] See on Luke ii. ver. 1. clause 2.

VER. 11.

Ἰδοὺ, ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς, λάβῃ τὸν στέφανόν σου.

[a] *Behold, I come quickly:* [b] *hold that fast which thou hast, that no man take* [c] *thy crown.*

[a] Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book, chap. xxii. 7. And, behold, I come quickly: and my reward *is* with me, 12. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus, 20. So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled, Matt. xxiv. 33, 34. Behold the judge standeth before the door, Jam. v. 9.

[b] See on Heb. iii. ver. 6. clause 3.

[c] See on 1 Cor. ix. ver. 25.

VER. 12.

Ὁ νικῶν, ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι· καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἰερουσαλὴμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

[a] *Him that overcometh will I make* [b] *a pillar in the temple of my God, and he shall go no more out:* [c] *and I will write upon him the name of my God, and the name of* [d] *the city of my God,* which is *new Jerusalem, which cometh down out of heaven from* [e] *my God: and* I will write upon him *my new name.*

[a] See on Matt. x. ver. 22. clause 3.

[b] Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever, Psal. xxiii. 6. Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple, lxv. 4. Those that be planted in the house of the LORD shall flourish in the courts of our God, xcii. 13. Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence, cxl. 13.

[c] See on chap. ii. ver. 17. clause 4.

[d] See on Gal. iv. ver. 26.

[e] See on John xx. ver. 17. clause 5.

VER. 13.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

[a] *He that that an ear, let him hear what the Spirit saith unto the churches.*

[a] See on Matt. xi. ver. 15.

VER. 14.

Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικείων γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ὁ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ.

And unto the angel of the church of [e] *the Laodiceans write; These things saith* [a] *the Amen,* [b] *the faithful and true witness,* [c] *the beginning of the creation of God;*

[e] Or, *in Laodicea.*

[a] That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes, Isa. lxv. 16. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us, 2 Cor. i. 20.

[b] See on chap. i. ver. 5. clause 1.

[c] See on Col. i. ver. 15. clause 3.

VER. 15.

Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὄφελον ψυχρὸς ἦς, ἢ ζεστός.

I know thy works, [a] *that thou art neither cold nor hot:* [b] *I would thou wert cold or hot.*

[a] See on Matt. xxiv. ver. 12. clause 2.

[b] See on Matt. vi. ver. 24. clause 1.

VER. 16.

Οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε ζεστός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

So then because thou art lukewarm, and neither cold nor hot, [a] *I will spue thee out of my mouth.*

[a] Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, chap. ii. 5. Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble! Jer. xiv. 19. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another, Zech. xi. 8, 9.

VER. 17.

Ὅτι λέγεις· Ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ οὐδενὸς χρείαν ἔχω· καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος, καὶ ἐλεεινός, καὶ πτωχός, καὶ τυφλός, καὶ γυμνός·

[a] *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*

[a] And Ephraim said, Yet I am become rich, I have found me out substance: *in* all my labours they shall find none iniquity in me that *were* sin, Hos. xii. 8. Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed *be* the Lord; for I am rich: and their own shepherds pity them not, Zech. xi. 5. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich towards God, Luke xii. 16—21.

VER. 18.

Συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσῃς· καὶ ἱμάτια λευκὰ, ἵνα περιβάλῃ, καὶ

μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου· καὶ κολλούριον ἐγχρῖσον τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς.

I counsel thee to [a] *buy of me* [b] *gold tried in the fire,* [c] *that thou mayest be rich;* [d] *and white raiment,* [e] *that thou mayest be clothed, and* that *the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.*

[a] See on Matt. xiii. ver. 44. clause 2, and xxv. ver. 9. clause 2.

[b] Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 1 Cor. iii. 12, 13. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 7.

[c] See on Luke xii. ver. 21. clause 2.

[d] See on ver. 4. clause 1.

[e] Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, chap. xvi. 15. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man, Isa. xlvii. 3. Therefore will I discover thy skirts upon thy face, that thy shame may appear, Jer. xiii. 26. Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame, Nah. iii. 5.

VER. 19.

Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλωσον οὖν, καὶ μετανόησον.

[a] *As many as I love, I rebuke and chasten:* [b] *be zealous therefore,* [c] *and repent.*

[a] See on 1 Cor. xi. ver. 32.

[b] For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter, 2 Cor. vii. 11. But *it is* good to be zealously affected always in *a good thing*, and not only when I am present with you, Gal. iv. 18.

[c] See on Matt. iii. ver. 2. clause 1.

VER. 20.

Ἰδοὺ, ἕστηκα ἐπὶ τὴν θύραν, καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.

[a] *Behold, I stand at the door, and knock:* [b] *if any man hear my voice, and open the door, I will come in to him,* [c] *and will sup with him, and he with me.*

[a] I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night, Cant. v. 2. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately, Luke xii. 36.

[b] He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, John xiv. 21—23.

[c] And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God, chap. xix. 9. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready, Luke xiv. 16, 17.

VER. 21.

Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.

[a] *To him that overcometh will* [b] *I grant to sit with me in my throne, even as I also overcame,* [c] *and am set down with my Father in his throne.*

[a] See on Matt. x. ver. 22. clause 3.

[b] See on Matt. xix. ver. 28. clause 3.

[c] See on Matt. xxii. ver. 44. clause 1, and Mark xvi. ver. 19. clause 3.

VER. 22.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

[a] *He that hath an ear, let him hear what the Spirit saith unto the churches.*

[a] See on Matt. xi. ver. 15.

CHAP. IV.—VER. 1.

Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγουσα· Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

[a] *After this I looked, and behold, a door* was *opened in heaven;* [b] *and the first voice which I heard* was *as it were of a trumpet talking with me; which said,* [c] *Come up hither,* [d] *and I will shew thee things which must be hereafter.*

[a] Now it came to pass in the thirtieth year, in the fourth *month,* in the fifth *day* of the month, as I was among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God, Ezek. i. 1.

[b] I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, chap. i. 10.

[c] And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them, chap. xi. 12.

[d] The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, chap. i. 1.

VER. 2.

Καὶ εὐθέως ἐγενόμην ἐν Πνεύματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος.

[a] *And immediately I was in the Spirit: and, behold,* [b] *a throne was set in heaven,* [c] *and one sat on the throne.*

[a] See on chap. i. ver. 10. clause 1.

[b] And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them, chap. xx. 11. In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple, Isa. vi 1. And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it, Ezek. i. 26. Then I looked, and, behold, in the firmament that *was* above the head of the cherubims there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne, x. i.

[c] And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb, chap. ix. 10. And the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, Amen; Alleluia, xix. 4. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him, xxii. 3. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool; his throne *was like* the fiery flame, *and* his wheels *as* burning fire, Dan. vii. 9. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. Now of the things which we have spoken *this is* the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, Heb. viii. 1.

VER. 3.

Καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ Ἰάσπιδι, καὶ σαρδίνῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

[a] *And he that sat was to look upon like a jasper and a sardine-stone: and* there was [b] *a rainbow round about the throne, in sight like unto an emerald.*

[a] Having the glory of God: and her light *was* like unto a stone most precious, even a jasper-stone, clear as crystal, chap. xxi. 11. And they saw the God of Israel: and *there was* un-

der his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in *his* clearness, Exod. xxiv. 10. And I saw as the colour of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about, Ezek. i. 27.

[b] And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire, chap. x. 1. And God said, This is the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant which *is* between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth, Gen. ix. 12—16. As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake, Ezek. i. 28.

VER. 4.

Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς· καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

[a] *And round about the throne* were *four and twenty seats: and upon the seats I saw four and twenty elders sitting,* [b] *clothed in white raiment;* [c] *and they had on their heads crowns of gold.*

[a] The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, ver. 10. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, v. 8. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever, 14. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, vii. 11. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, xi. 16. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. xix. 4.

[b] See on chap. iii. ver. 4. clause 1.

[c] See on 1 Cor. ix. ver. 25.

VER. 5.

Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἵ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ.

[a] *And out of the throne proceeded lightnings and thunderings and voices: and* there were [b] *seven lamps of fire burning before the throne,* [c] *which are the seven Spirits of God,*

[a] And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake, chap. viii. 5. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail, xi. 19. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great, xvi. 17, 18.

And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled, Exod. xix. 16. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off, xx. 18. At the brightness *that was* before him his thick clouds passed: hail-*stones* and coals of fire. The LORD also thundered in the heavens, and the Highest gave his voice; hail-*stones* and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings and discomfited them, Psal. xviii. 12—14.

[b] And he made his seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold, Exod. xxxvii. 23.

[c] See on chap. i. ver. 4. clause 4.

VER. 6.

Καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν.

[a] *And before the throne* there was *a sea of glass like unto crystal: and in the midst of the throne, and round about the throne,* [b] were *four beasts* [c] *full of eyes before and behind.*

[a] And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God, chap. xv. 2. And he made the laver *of* brass, and the foot of it *of* brass, of the looking-glasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation, Exod. xxxviii. 8.

[b] See ver. 4. clause 1.

[c] See ver. 8. As for their rings, they were so high that they were dreadful; and their rings *were* full of eyes round about them four, Ezek. i. 18. And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had, x. 12.

VER. 7.

Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετωμένῳ.

[a] *And the first beast* was *like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast* was *like a flying eagle.*

[a] Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot; and they sparkled like the colour of burnished brass. And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings *were* joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side: they four also had the face of an eagle, Ezek. i. 5—10. And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle, x. 14.

VER. 8.

Καὶ τέσσαρα ζῶα, ἓν καθ' ἑαυτὸ, εἶχον ἀνὰ πτέρυγας ἓξ κυκλόθεν, καὶ ἔσωθεν γέμουσι ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, λέγοντα· Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

And the four beasts had each of them [a] *six wings about* him; [b] *and* they were *full of eyes within:* [c] *and they* [*] *rest not day and night, saying, Holy, holy, holy, Lord God Almighty,* [d] *which was, and is, and is to come.*

[*] Gr. *have no rest.*

[a] Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he

did fly. And one cried unto another, and said, Holy, holy, holy is the LORD of hosts: the whole earth *is* full of his glory, Isa. vi. 2, 3.

[b] See on ver. 6. clause 3.

[c] See on ver. 4. clause 1.

[d] See on chap. i. ver. 8.

VER. 9.

Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

[a] *And when those beasts give glory and honour and thanks to* [b] *him that sat on the throne,* [c] *who liveth for ever and ever,*

[a] See on ver. 4. clause 1.

[b] See on ver. 2. clause 3.

[c] See on John v. ver. 26.

VER. 10.

Πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες,

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

VER. 11.

Ἄξιος εἶ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

[a] *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*

[a] I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies, 2 Sam. xxii. 4. and Psal. xviii. 3.

CHAP. V.—VER. 1.

Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν, καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.

And I saw in the right hand of [a] *him that sat on the throne* [b] *a book written within and on the backside,* [c] *sealed with seven seals.*

[a] See on chap. iv. ver. 2. clause 3.

[b] And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, chap. x. 2. And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings, 8—11. And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein: And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe, Ezek. ii. 9, 10.

[c] Bind up the testimony, seal the law among my disciples, Isa. viii. 16. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed, xxix. 11.

VER. 2.

Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ· Τίς ἐστιν ἄξιος ἀνοῖξαι τὸ βιβλίον, καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ;

And I saw a strong angel proclaiming with a loud voice, [a] *Who is worthy to open the book, and to loose the seals thereof?*

[a] And the book is delivered to him that is not learned, saying, Read this I pray thee: and he saith, I am not learned, Isa. xxix. 12. Let them bring *them* forth, and shew us what shall happen: let them shew the former things what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together, xli. 22, 23.

VER. 3.

Καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό.

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

VER. 4.

Καὶ ἐγὼ ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι καὶ ἀναγνῶναι τὸ βιβλίον, οὔτε βλέπειν αὐτό.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

VER. 5.

Καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι· Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν ὁ Λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβίδ, ἀνοῖξαι τὸ βιβλίον, καὶ λῦσαι τὰς ἑπτὰ σφραγῖδας αὐτοῦ.

And one of the elders saith unto me, Weep not: behold [a] the Lion of the tribe of Juda, [b] the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

[a] Judah *is* a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? Gen. xlix. 9. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee, Numb. xxiv. 9. For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood, Heb. vii. 14.

[b] I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star, chap. xxii. 16. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, Isa. xi. 1. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, 10. and Rom. xv. 12.

VER. 6.

Καὶ εἶδον, καὶ ἰδοὺ ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον ἔχον κέρατα ἑπτὰ, καὶ ὀφθαλμοὺς ἑπτὰ· οἵ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν.

And I beheld, and, lo, [a] in the midst of the throne and of the four beasts, and in the midst of the elders, stood [b] a Lamb as it had been slain, [c] having seven horns and [d] seven eyes, [e] which are the seven Spirits of God sent forth into all the earth.

[a] And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne *there was* a sea of glass, like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts, full of eyes before and behind, chap. iv. 4—6.

[b] See on John i. ver. 29. clause 1.

[c] I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed, Dan. vii. 13, 14. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power, Hab. iii. 3, 4. Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 9—11.

[d] For, behold, the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the

LORD of hosts, and I will remove the iniquity of that land in one day, Zech. iii. 9. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth, iv. 10.

[c] See on chap. i. ver. 4. clause 4.

VER. 7.

Καὶ ἦλθε, καὶ εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

And he came and took the book out of the right hand of him that sat upon the throne.

VER. 8.

Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.

And when he had taken the book, [a] *the four beasts and four* and *twenty elders fell down before the Lamb,* [b] *having every one of them harps,* [c] *and golden vials, full of* [*] *odours,* [d] *which are the prayers of saints.*

[*] Or, *incense.*

[a] See on chap. iv. ver. 4. clause 1.

[b] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth, chap. xiv. 2, 3. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God, xv. 2.

[c] And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God who liveth for ever and ever, chap. xv. 7.

[d] Let my prayer be set forth before thee *as* incense, *and* the lifting up of my hands *as* the evening sacrifice, Psal. cxli. 2.

VER. 9.

Καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες· Ἄξιος εἶ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου, ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους·

[a] *And they sung a new song, saying,* [b] *Thou art worthy to take the book, and to open seals thereof:* [c] *for thou wast slain,* [d] *and hast redeemed us to God by thy blood* [e] *out of every kindred, and tongue, and people, and nation;*

[a] And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen, chap. vii. 10—12. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth, xiv. 3.

[b] And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon, ver. 2—4.

[c] See on Matt. xvi. ver. 21. clause 1.

[d] See on Matt. xxvi. ver. 28.

[e] After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, chap. vii. 9. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, xiv. 6. And he said unto them, Go ye into all the world, and preach the Gospel to

every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16.

VER. 10.

Καὶ ἐποίησας ἡμᾶς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς· καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

[a] *And hast made us unto our God kings and priests:* [b] *and we shall reign on the earth.*

[a] See on 1 Pet. ii. ver. 9. clause 2.

[b] Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, chap. xx. 6. But the saints of the most High shall take the kingdom, and possess the kingdom, for ever, even for ever and ever, Dan. vii. 18. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him, 27.

VER. 11.

Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κυκλόθεν τοῦ θρόνου, καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων,

And I beheld, and [a] *I heard the voice of many angels round about the throne* [b] *and the beasts and the elders:* [c] *and the number of them was ten thousand times ten thousand, and thousands of thousands;*

[a] And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, chap. vii. 11. And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left, 1 Kings xxii. 19. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word, Psal. ciii. 20. Praise ye LORD. Praise ye the LORD from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts, cxlviii. 1, 2.

[b] See on chap. iv. ver. 4. clause 1.

[c] And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth, chap. xix. 6. And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them, Deut. xxxiii. 2. The chariots of God *are* twenty thousand, *even* thousands of angels: the LORD *is* among them *as in* Sinai, in the holy *place*, Psal. lxviii. 17. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Heb. xii. 22.

VER. 12.

Λέγοντες φωνῇ μεγάλῃ· Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

Saying with a loud voice, [a] *Worthy is the Lamb that was slain* [b] *to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

[a] See on ver. 9.

[b] See on Matt. xxviii. ver. 18.

VER. 13.

Καὶ πᾶν κτίσμα, ὃ ἐστιν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ἐστι, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας· Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

[a] *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,* [b] *Blessing, and honour, and glory, and power,* be *unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

[a] That at the name of Jesus every

knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth, Phil. ii. 10.

[b] See on Rom. xi. ver. 36. clause 2.

VER. 14.

Καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν· καὶ οἱ πρεσβύτεροι ἔπεσον καὶ προσεκύνησαν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.

[a] *And the four beasts said, Amen. And the four* and *twenty elders fell down and worshipped* [b] *him that liveth for ever and ever.*

[a] See on chap. iv. ver. 4. clause 1.

[b] See on John v. ver. 26.

CHAP. VI.—VER. 1.

Καὶ εἶδον ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνῆς βροντῆς· Ἔρχου καὶ βλέπε.

[a] *And I saw when the Lamb opened one of the seals,* [b] *and I heard, as it were the noise of thunder, one of* [c] *the four beasts saying, Come and see.*

[a] And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, And he came and took the book out of the right hand of him that sat upon the throne, chap. v. 3—7.

[b] See on chap. iv. ver. 5. clause 1.

[c] See on chap. iv. ver. 4. clause 1.

VER. 2.

Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκὸς καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων τόξον καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

And I saw, and behold [a] *a white horse: and* [b] *he that sat on him had a bow;* [c] *and a crown* [d] *was given unto him:* [e] *and he went forth conquering, and to conquer.*

[a] And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war, chap. xix. 11.

[b] Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, *and* righteousness; and thy right hand shall teach thee terrible things. Thine arrows *are* sharp in the heart of the King's enemies; *whereby* the people fall under thee, Psal. xlv. 3—5.

[c] And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle, chap. xiv. 14. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but he himself, xix. 12.

[d] See on Matt. xxviii. ver. 18.

[e] And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever, chap. xi. 15. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful, xvii. 14. O sing unto the LORD a new song; for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory. The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, Psal. xcviii. 1—3. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies, cx. 2. For he must reign, till he hath put all enemies under his feet, 1 Cor. xv. 25. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the know-

ledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 3—5. See also on Matt. viii. ver. 11. clause 1.

VER. 3.

Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκουσα τοῦ δευτέρου ζώου λέγοντος· Ἔρχου καὶ βλέπε.

And when he had opened the second seal, I heard the second beast say, Come and see.

VER. 4.

Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

[a] *And there went out another horse that was red:* [b] *and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*

[a] I saw by night, and, behold, a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom; and behind him were there red horses, speckled, and white, Zech. i. 8.

[b] Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword. Psal. xvii. 13. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Isa. x. 5, 6. And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly-wounded *man*. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt, Ezek. xxx. 24, 25.

VER. 5.

Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγῖδα, ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ἔρχου καὶ βλέπε. Καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ, ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had [a] *a pair of balances in his hand.*

[a] *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied, Lev. xxvi. 26. And thy meat which thou shalt eat *shall be* by weight, twenty shekels a-day: from time to time shalt thou eat it, Ezek. iv. 10. Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment, 16.

VER. 6.

Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν· Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

And I heard a voice in the midst of the four beasts say, [a] *A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.*

[a] The word *chœnix*, signifieth a measure containing one wine quart, and the twelfth part of a quart.

VER. 7.

Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγουσαν· Ἔρχου καὶ βλέπε.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

VER. 8.

Καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος· καὶ ὁ ᾅδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς, ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

And I looked, and behold a pale horse: and his name that sat on him was

Death, and Hell followed with him. And power was given [a] *unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*

[a] Or, *to him.*

VER. 9.

Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον·

And when he had opened the fifth seal, I saw [a] *under the altar* [b] *the souls of them* [c] *that were slain for the word of God, and for the testimony which they held:*

[a] And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, chap. ix. 13.

[b] And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, chap. xx. 4.

[c] See on Matt. x. ver. 21.

VER. 10.

Καὶ ἔκραζον φωνῇ μεγάλῃ, λέγοντες· Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς;

And they cried with a loud voice, saying, How long, O Lord, [a] *holy and* [b] *true,* [c] *dost thou not judge and avenge our blood on them that dwell on the earth.*

[a] See on John xvii. ver. 11. clause 2.

[b] See on Rom. iii. ver. 4. clause 2.

[c] See on Luke xviii. ver. 7. clause 2.

VER. 11.

Καὶ ἐδόθησαν ἑκάστοις στολαὶ λευκαί, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρόν, ἕως οὗ πληρώσωνται καὶ οἱ σύνδουλοι αὐτῶν καὶ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτίνεσθαι ὡς καὶ αὐτοί.

[a] *And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.*

[a] See on chap. iii. ver. 4. clause 1.

VER. 12.

Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην, καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα·

And I beheld when he had opened the sixth seal, and, lo, [a] *there was a great earthquake;* [b] *and the sun became black as sackcloth of hair, and the moon became as blood;*

[a] See chap. viii. 5.; xi. 13.; xvi. 18. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places, Matt. xxiv. 7.

[b] See on Matt. xxiv. ver. 29.

VER. 13.

Καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ μεγάλου ἀνέμου σειομένη.

And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

VER. 14.

Καὶ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἱλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν·

[a] *And the heaven departed as a scroll when it is rolled together;* [b] *and every mountain and island were moved out of their places.*

[a] And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree, Isa. xxxiv. 4. See also on Matt. v. ver. 18. clause 1.

[b] And every island fled away, and the mountains were not found, chap. xvi. 20. I beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and lo, *there was* no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the pre-

sence of the LORD, and by his fierce anger, Jer. iv. 23—26.

VER. 15.

Καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ πλούσιοι, καὶ οἱ χιλίαρχοι, καὶ οἱ δυνατοὶ, καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων

[a] *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man,* [b] *hid themselves in the dens and in the rocks of the mountains;*

[a] And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more, chap. xviii. 9—11. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth, and all the fowls were filled with their flesh, xix. 18—21.

[b] Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty, Isa. ii. 10. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth, 19.

VER. 16.

Καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις· Πέσατε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου

[a] *And said to the mountains and rocks, Fall on us, and hide us from the face of* [b] *him that sitteth on the throne, and from* [c] *the wrath of the Lamb:*

[a] And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them, chap. ix. 6. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars, and they shall say to the mountains, Cover us; and to the hills, Fall on us, Hos. x. 8. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us, Luke xxiii. 30.

[b] See on chap. iv. ver. 2. clause 3.

[c] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God, chap. xix. 15. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him, Psal. ii. 9—12. And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the LORD, and from the glory of his power, 2 Thess. i. 7—9.

VER. 17.

[a] Ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ· καὶ τίς δύναται σταθῆναι;

[a] *For the great day of his wrath is come;* [b] *and who shall be able to stand?*

[a] And the nations were angry, and thy wrath is come, and the time of

the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth, chap. xi. 18. Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. For they intended evil against thee, they imagined a mischievous device, *which* they are not able *to perform*. Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them, Psal. xxi. 8—12. The LORD at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries, cx. 5, 6. The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly, Zeph. i. 14. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons, Matt. xxi. 40, 41. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us, Luke xxiii. 28—30. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, Rom. ii. 5.

[b] Thou *even* thou, *art* to be feared; and who may stand in thy sight when once thou art angry? Psal. lxxvi. 7. If thou, LORD, shouldest mark iniquities, O LORD, who shall stand? cxxx. 3. And the LORD shall utter his voice before his army; for his camp *is* very great; for *he is* strong that executeth his word; for the day of the LORD *is* great and very terrible; and who can abide it? Joel ii. 11. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fuller's soap, Mal. iii. 2.

CHAP. VII.—VER. 1.

Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον.

And after these things [a] *I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.*

[a] Also, thou son of man, thus saith the Lord GOD unto the land of Israel, An end, the end is come upon the four corners of the land, Ezek. vii. 2.

VER. 2.

Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,

And I saw another angel, ascending from the east, [a] *having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,*

[a] See on 2 Cor. i. ver. 22. clause 1.

VER. 3.

Λέγων· Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

Saying, Hurt not the earth, neither the sea, nor the trees, [a] *till we have sealed* [b] *the servants of our God in their foreheads.*

[a] And the LORD said unto him, Go through the midst of the city, through

the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity: Slay utterly old *and* young, both maids, and little children, and women; but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house, Ezek. ix. 4—6.

[b] See on Rom. i. ver. 1. clause 2.

VER. 4.

Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· ρμδ' χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ.

And I heard the number of them which were sealed: and there were *sealed* [a] *an hundred* and *forty* and *four thousand of all the tribes of the children of Israel.*

[a] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads, chap. xiv. 1.

VER. 5.

Ἐκ φυλῆς Ἰούδα, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ιβ' χιλιάδες ἐσφραγισμένοι·

Of the tribe of Juda were *sealed twelve thousand. Of the tribe of Reuben* were *sealed twelve thousand. Of the tribe of Gad* were *sealed twelve thousand.*

VER. 6.

Ἐκ φυλῆς Ἀσὴρ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλείμ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ, ιβ' χιλιάδες ἐσφραγισμένοι·

Of the tribe of Aser were *sealed twelve thousand. Of the tribe of Nephthalim* were *sealed twelve thousand. Of the tribe of Manasses* were *sealed twelve thousand.*

VER. 7.

Ἐκ φυλῆς Συμεὼν, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχὰρ, ιβ' χιλιάδες ἐσφραγισμένοι·

Of the tribe of Simeon were *sealed twelve thousand. Of the tribe of Levi* were *sealed twelve thousand. Of the tribe of Issachar* were *sealed twelve thousand.*

VER. 8.

Ἐκ φυλῆς Ζαβουλὼν, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσὴφ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὶν, ιβ' χιλιάδες ἐσφραγισμένοι.

Of the tribe of Zabulon were *sealed twelve thousand. Of the tribe of Joseph* were *sealed twelve thousand. Of the tribe of Benjamin* were *sealed twelve thousand.*

VER. 9.

Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι στολὰς λευκὰς· καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·

After this, I beheld, and, lo, [a] *a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb,* [b] *clothed with white robes, and palms in their hands;*

[a] See on Matt. viii. ver. 11. clause 1.
[b] See on chap. iii. ver. 4. clause 1.

VER. 10.

Καὶ κράζουσι φωνῇ μεγάλῃ, λέγοντες· Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου τοῦ θεοῦ ἡμῶν, καὶ τῷ ἀρνίῳ.

And cried with a loud voice, saying, [a] *Salvation to our God* [b] *which sitteth upon the throne,* [c] *and unto the Lamb.*

[a] And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God, chap. xix. 1. Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah, Psal. iii. 8. But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble, xxxvii. 29. Blessed *be* the LORD, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah. *He that is* our God *is* the God of salvation; and unto GOD the LORD *belong* the issues from death, lxvii. 19, 20. Not unto us, O LORD, not unto us, but unto thy name give

glory, for thy mercy, *and* for thy truth's sake, CXV. 1. I, *even* I, *am* the LORD; and beside me *there is* no Saviour, Isa. xliii. 11. Verily, thou *art* a God that hidest thyself, O God of Israel, the Saviour, xlv. 15. Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel, Jer. iii. 23. But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD, Jon. ii. 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. And all flesh shall see the salvation of God, Luke iii. 6. For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God, Eph. ii. 8.

[b] See on chap. iv. ver. 2. clause 3.

[c] See on John i. ver. 29.

VER. 11.

Καὶ πάντες οἱ ἄγγελοι ἱστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ.

[a] *And all the angels stood round about the throne,* [b] *and* about *the elders and the four beasts, and fell before the throne on their faces, and worshipped God,*

[a] See on chap. v. ver. 11. clauses 1, 3.

[b] And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, chap. xi. 16.

VER. 12.

Λέγοντες· Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Saying, [a] *Amen:* [b] *Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.*

[a] See on Matt. vi. ver. 13. clause 4.

[b] See on Rom. xi. ver. 36. clause 2.

VER. 13.

Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων, λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς, τίνες εἰσὶ, καὶ πόθεν ἦλθον;

And one of [a] *the elders answered, saying unto me, What are these* [b] *which are arrayed in white robes? and whence came they?*

[a] And round about the throne *were* four and twenty seats: and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold, chap. iv. 4.

[b] See ver. 9.

VER. 14.

Καὶ εἴρηκα αὐτῷ· Κύριε, σὺ οἶδας. Καὶ εἶπέ μοι· Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης· καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου.

And I said unto him, [a] *Sir, thou knowest. And he said to me,* [b] *These are they which came out of great tribulation, and have* [c] *washed their robes, and made them white* [d] *in the blood of* [c] *the Lamb.*

[a] And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest, Ezek. xxxvii. 3.

[b] See on John xvi. ver. 33. clause 2.

[c] Unto him that loved us, and washed us from our sins in his own blood, chap. i. 5. Come now, and let us reason together, saith the LORD: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by, Zech. iii. 3—5. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness, xiii. 1. After that he poureth water into a bason, and began to

wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. Jesus saith to him, He that is washed needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for *so* I am. If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet, John xiii. 5—14. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. That he might sanctify and cleanse it with the washing of water by the word; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, Eph. v. 26, 27. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7

[d] See on Matt. xxvi. ver. 28.

[e] See on John i. ver. 29. clause 1.

VER. 15.

Διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ' αὐτούς.

[a] *Therefore are they before the throne of God, and serve him day and night in his temple:* [b] *and he that sitteth on the throne shall dwell among them.*

[a] And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first-fruits unto God and to the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God, chap. xiv. 3—5. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God, xxi. 3. See also on John xii. ver. 26. clause 3.

[b] See on 2 Cor. vi. ver. 16. clause 2.

VER. 16.

Οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα·

[a] *They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.*

[a] See on Matt. v. ver. 6. clause 2.

VER. 17.

Ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζώσας πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

For [a] *the Lamb which is in the midst of the throne* [b] *shall feed them, and shall lead them unto living fountains of waters:* [c] *and God shall wipe away all tears from their eyes.*

[a] And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, chap. v. 6.

[b] The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake, Psal. xxiii. 1—3. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever, 5, 6. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, xxxvi. 8. And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, Isa. xxv. 6. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, xl. 11. That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves: they shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, xlix. 9, 10. And I will set up one Shepherd over them, and he shall feed them, *even* my servant DAVID; he shall feed them, and he shall be their shepherd, Ezek. xxxiv. 23.

[c] And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, chap. xxi. 4. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*, Isa. xxv. 8. For the people shall dwell in Zion at Jerusalem; thou shalt weep no more, xxx. 19. And the ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, xxxv. 10. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended, lx. 19, 20.

CHAP. VIII.—VER. 1.

Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

VER. 2.

Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἵ ἑστήκασιν τοῦ Θεοῦ ἑστήκασιν καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

[a] *And I saw the seven angels which stood before God;* [b] *and to them were given seven trumpets.*

[a] And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings, Luke i. 19.

[b] See ver. 6—12.

VER. 3.

Καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον, ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλά, ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων, ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

And another angel came and stood at [a] *the altar,* [b] *having a golden censer; and there was given unto him much incense,* [c] *that he should* * *offer it with the prayers of all saints upon the golden altar which was before the throne.*

* Or, *add it to the prayers.*

[a] See on chap. vi. ver. 9. clause 1.

[b] And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail. And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not, Lev. xvi. 12, 13. And Moses said unto AARON, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun,

Numb. xvi. 46. For from the rising of the sun, even unto the going down of the same, my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts, Mal. i. 11.

[c] And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense, Luke i. 8—10. See also on Heb. vii. ver. 25. clause 4.

VER. 4.

[f] Καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων τῶν προσευχῶν τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ.

And the smoke of the incense, which came *with the prayers of the saints, ascended up before God out of the angel's hand.*

VER. 5.

Καὶ εἴληφεν ὁ ἄγγελος τὸ λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.

[a] *And the angel took the censer, and filled it with fire of the altar, and cast* it [*] *into the earth:* [b] *and there were voices, and thunderings, and lightnings, and an earthquake.*

[*] Or, *upon.*

[a] Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight, Ezek. x. 1, 2.

[b] See on chap. iv. ver. 5. clause 1.

VER. 6.

Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας, ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι.

And the seven angels which had the seven trumpets prepared themselves to sound.

VER. 7.

Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

The first angel sounded, [a] *and there followed hail and fire mingled with blood, and they were cast upon the earth:* [b] *and the third part of trees was burnt up, and all green grass was burnt up.*

[a] And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great, chap. xvi. 21. And Moses stretched forth his rod toward heaven; and the LORD sent thunder and hail, and the fire ran along upon the ground: and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field, Exod. xvi. 23—25. And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hail-stones than *they* whom the children of Israel slew with the sword, Josh. x. 11. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup, Psal. xi. 6. At the brightness *that was* before him his thick clouds passed; hail-*stones* and coals of fire. The LORD also thundered in the heavens, and the Highest gave his voice; hail-*stones* and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them, xviii. 12—14. Behold, the LORD hath

a mighty and strong one, *which*, as a tempest of hail, *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand, Isa. xxviii. 2. Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire, xxix. 6. And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hail-stones, xxx. 30. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hail-stones, fire, and brimstone, Ezek. xxxviii. 22.

[b] For the day of the LORD of hosts *shall be* upon every *one that* is proud and lofty, and upon every *one that is* lifted up, and he shall be brought low: And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, Isa. ii. 12, 13. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth, x. 17, 18.

VER. 8.

Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν, καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης, αἷμα,

And the second angel sounded, and as it were [a] *a great mountain* [b] *burning with fire was cast into the sea:* [c] *and the third part of the sea became blood;*

[a] Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain, Jer. li. 25.

[b] Thus hath the Lord GOD shewed unto me; and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part, Amos vii. 4.

[c] Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood. And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone. And Moses and Aaron did so, as the LORD commanded: and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood, Exod. vii. 17—20.

VER. 9.

Καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς· καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

[a] *And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.*

[a] And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt, Exod. vii. 21.

VER. 10.

Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπὰς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς ὑδάτων,

And the third angel sounded, [a] *and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;*

[a] And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit, chap. ix. 1. How

art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! Isa. xiv. 12.

VER. 11.

Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ἄψινθος· καὶ γίνεται τὸ τρίτον εἰς ἀψίνθιον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

[a] *And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.*

[a] Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood, Deut. xxix. 18.

VER. 12.

Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου, καὶ τὸ τρίτον τῆς σελήνης, καὶ τὸ τρίτον τῶν ἀστέρων ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.

And the fourth angel sounded, [a] *and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.*

[a] See on Matt. xxiv. ver. 29.

VER. 13.

Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀγγέλου πετομένου ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ· Οὐαὶ οὐαὶ οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

[a] *And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice,* [b] *Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!*

[a] And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, chap. xiv. 6. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, xix. 17.

[b] And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe, Ezek. ii. 10.

CHAP. IX.—VER. 1.

Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου.

And the fifth angel sounded, [a] *and I saw a star fall from heaven unto the earth:* [b] *and to him was given the key of the bottomless pit.*

[a] See on chap. viii. ver. 10.

[b] *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, chap. i. 18. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, xx. 1.

VER. 2.

Καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; [a] *and the sun and the air were darkened by reason of the smoke of the pit.*

[a] A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong: there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations, Joel ii. 2. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, 30, 31.

VER. 3.

Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς

τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.

And there came out of the smoke locusts upon the earth: and unto them was given power, [a] as the scorpions of the earth have power.

[a] See ver. 10.

VER. 4.

Καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον· εἰ μὴ τοὺς ἀνθρώπους μόνους οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

[a] And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

[a] See on chap. vii. ver. 3.

VER. 5.

Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

VER. 6.

Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐχ εὑρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν.

[a] And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

[a] See on chap. vi. ver. 16. clause 1.

VER. 7.

Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων.

[a] And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

[a] The appearance of them is as the appearance of horses; and as horsemen, so shall they run, Joel ii. 4.

VER. 8.

Καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν.

[a] And they had hair as the hair of women, and their teeth were as the teeth of lions.

[a] For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion. He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white, Joel i. 6, 7.

VER. 9.

Καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.

And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

VER. 10.

Καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

VER. 11.

Καὶ ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

[a] And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is [a] Abaddon, but in the Greek tongue hath his name [a] Apollyon.

[a] That is, a *destroyer*.

[a] See on John xii. ver. 31.

[b] See on John viii. ver. 44. clause 3.

VER. 12.

Ἡ οὐαὶ ἡ μία ἀπῆλθεν, ἰδοὺ ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα.

One woe is past; and, behold, there come two woes more hereafter.

VER. 13.

Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ.

And the sixth angel sounded, and I heard a voice from the four horns of [a] *the golden altar which is before God,*

[a] And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne, chap. viii. 3.

VER. 14.

Λέγουσαν τῷ ἕκτῳ ἀγγέλῳ, ὃς εἶχε τὴν σάλπιγγα· Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

Saying to the sixth angel which had the trumpet, [a] *Loose the four angels which are bound in the great river Euphrates.*

[a] And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates, Jer. li. 63.

VER. 15.

Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων.

And the four angels were loosed, [a] *which were prepared* [*] *for an hour, and a day, and a month, and a year, for to slay the third part of men.*

[*] Or, at.

[a] See ver. 18.

VER. 16.

Καὶ ὁ ἀριθμὸς στρατευμάτων τοῦ ἱππικοῦ, δύο μυριάδες μυριάδων· καὶ ἤκουσα τὸν ἀριθμὸν αὐτῶν.

And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

VER. 17.

Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: [a] *and the heads of the horses were as the heads of lions; and out of their mouth issued fire and smoke and brimstone.*

[a] And of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, and men of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and were as swift as the roes upon the mountains, 1 Chron. xii. 8.

VER. 18.

Ὑπὸ τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐν τῷ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.

By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

VER. 19.

Αἱ γὰρ ἐξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσι, καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς· καὶ ἐν αὐταῖς ἀδικοῦσι.

For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

VER. 20.

Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν·

And the rest of the men which were not killed by these plagues [a] *yet repented not of the works of their hands, that they should not* [b] *worship devils,* [c] *and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:*

[a] Moreover, thou shalt say unto

them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return? Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, *but* they spake not aright; no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the LORD. How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain, The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them? Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them*: for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely, Jer. viii. 4—10.

[b] See on 1 Cor. x. ver. 20.

[c] See on Acts xiv. ver. 15. clause 1.

VER. 21.

Καὶ οὐ μετενόησαν ἐκ τῶν φονῶν αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

CHAP. X.—VER. 1.

Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην καὶ ἶρις ἐπὶ τῆς κεφαλῆς· καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός·

And I saw another mighty angel come down from heaven, clothed with a cloud: [a] *and a rainbow was upon his head,* [b] *and his face was as it were the sun,* [c] *and his feet as pillars of fire:*

[a] See on chap. iv. ver. 3. clause 2.

[b] See on chap. i. ver. 16. clause 3.

[c] See on chap. i. ver. 15. clause 1.

VER. 2.

Καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεῳγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν·

[a] *And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,*

[a] And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein. And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe, Ezek. ii. 9, 10.

VER. 3.

Καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

VER. 4.

Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς φωνὰς ἑαυτῶν ἤμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσάν μοι· Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς.

And when the seven thunders had uttered their voices, [a] *I was about to write: and I heard a voice from heaven saying unto me,* [b] *Seal up those things which the seven thunders uttered, and write them not.*

[a] See on chap. i. ver. 11. clause 2.

[b] And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it *shall be* for many days, Dan. viii. 26. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased, xii. 4.

VER. 5.

Καὶ ὁ ἄγγελος ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν.

And the angel which I saw stand upon the sea and upon the earth [a] *lifted up his hand to heaven,*

[a] For I lift up my hand to heaven, and say, I live for ever, Deut. xxxii. 40.

VER. 6.

Καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ· ὅτι χρόνος οὐκ ἔσται ἔτι·

And sware by [a] *him that liveth for ever and ever,* [b] *who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein,* [c] *that there should be time no longer:*

[a] See on John v. ver. 26.

[b] See on John i. ver. 3, and Acts iv. ver. 24.

[c] And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished, Dan. xii. 7.

VER. 7.

Ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελεσθῇ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

[a] *But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*

[a] See chap. xi. ver. 15—18.

VER. 8.

Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ, καὶ λέγουσα· Ὕπαγε, λάβε τὸ βιβλαρίδιον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

[a] *And the voice which I heard from heaven spake unto me again, and said, Go* and *take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.*

[a] See ver. 4.

VER. 9.

Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων αὐτῷ· Δός μοι τὸ βιβλαρίδιον. Καὶ λέγει μοι· Λάβε καὶ κατάφαγε αὐτό· καὶ πικρα-νεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

And I went unto the angel, and said unto him, Give me the little book. [a] *And he said unto me, Take* it, *and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.*

[a] Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts, Jer. xv. 16. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it;* and it was in my mouth as honey for sweetness, Ezek. iii. 1—3.

VER. 10.

Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: [a] *and as soon as I had eaten it, my belly was bitter.*

[a] So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me, Ezek. iii. 14.

VER. 11.

Καὶ λέγει μοι· Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.—VER. 1.

Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων· Ἔγειραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ·

[a] *And there was given me a reed like unto a rod: and the angel stood, saying,* [b] *Rise, and measure the temple of God, and the altar, and them that worship therein.*

[a] And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel. And behold a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits *long*, by the cubit and an handbreadth: so he measured the breadth of the building, one reed; and the height, one reed, Ezek. xl. 3—5. I lifted up mine eyes again, and looked, and behold a man with a measuring-line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof, Zech. ii. 1, 2.

[b] See Ezek. xl.—xlviii.

VER. 2.

Καὶ τὴν αὐλὴν τὴν ἔσωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα δύο.

But the court which is without the temple [c] *leave out, and measure it not;* [a] *for it is given unto the Gentiles: and the holy city shall they tread under foot forty* and *two months.*

[c] Gr. *cast out.*

[a] O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps, Psal. lxxix. 1. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, Luke xxi. 24.

VER. 3.

Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, περιβεβλημένοι σάκκους.

And [c] *I will give* power *unto my two witnesses, and they shall prophesy a thousand two hundred* and *threescore days,* [a] *clothed in sackcloth.*

[c] Or, *I will give unto my two witnesses, that they may prophesy.*

[a] The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground, Lam. ii. 10.

VER. 4.

Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ Θεοῦ τῆς γῆς ἑστῶσαι·

[a] *These are the two olive-trees,* [b] *and the two candlesticks standing before the God of the earth.*

[a] The LORD called thy name, A green olive-tree, fair, *and* of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken, Jer. xi. 16. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which *are* upon the top thereof; And two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof, Zech. iv. 2, 3. Then answered I, and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick, and upon the left *side* thereof? And I answered again, and said unto him, What *be these* two olive-branches, which, through the two golden pipes, empty the golden *oil* out of themselves? And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth, 11—14.

[b] See on chap. i. ver. 12.

VER. 5.

Καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀναιρεθῆναι.

[a] *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man*

will hurt them, he must in this manner be killed.

[a] Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them, Jer. v. 14. Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth, Hos. vi. 5.

VER. 6.

Οὗτοι ἔχουσιν ἐξουσίαν κλεῖσαι τὸν οὐρανὸν, ἵνα μὴ βρέχῃ ὑετὸς ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν πάσῃ πληγῇ, ὁσάκις ἐὰν θελήσωσι.

[a] *These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters* [b] *to turn them to blood, and to smite the earth with all plagues, as often as they will.*

[a] See on Luke iv. ver. 25.

[b] See on chap. viii. ver. 8. clause 3.

VER. 7.

Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ Θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς.

And when they shall have finished their testimony, [a] *the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.*

[a] And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast, chap. xiii. 1—3. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations, 7. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, xix. 19, 20. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom, Dan. vii. 19—22. And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time, 25.

VER. 8.

Καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη.

[a] *And their dead bodies* shall lie *in the street of* [b] *the great city, which spiritually is called* [c] *Sodom and Egypt, where also* [d] *our Lord* [e] *was crucified.*

[a] See ver. 9. The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them*, Psal. lxxix. 2, 3.

[b] And there followed another angel, saying, Babylon is fallen, is fallen,

that great city, because, she made all nations drink of the wine of the wrath of her fornication, chap. xiv. 8. And the great city was divided into three parts, and the cities of the nations fell: and the great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, xvi. 19. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH, xvii. 5. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, xviii. 2. Standing afar off for the fear of her torment, saying, Alas, alas, that great city! Babylon, that mighty city! for in one hour is thy judgment come, 10. And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all, 21.

[c] Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah, Isa. i. 10.

[d] See on Luke ii. ver. 11. clause 3.

[e] See on Luke xxiii. ver. 33.

VER. 9.

Καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήματα.

And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, [a] *and shall not suffer their dead bodies to be put in graves.*

[a] And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away, Jer. vii. 33.

VER. 10.

Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

VER. 11.

Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς· καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν· καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

And after three days and an half [a] *the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.*

[a] Thus saith the Lord GOD unto these bones, Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, Thus saith the Lord GOD, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel: And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I

the LORD have spoken *it*, and performed *it*, saith the LORD, Ezek. xxxvii. 5—14.

VER. 12.

Καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν αὐτοῖς· Ἀνάβατε ὧδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ· καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν·

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; [a] *and their enemies beheld them.*

[a] Shew me a token for good; that they which hate me may see *it*, and be ashamed; because thou, LORD, hast holpen me, and comforted me, Psal. lxxxvi. 17. The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish, cxii. 10.

VER. 13.

Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.

[a] *And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain* * *of men seven thousand: and the remnant were affrighted,* [b] *and gave glory to the God of heaven.*

* Gr. *names of men.*

[a] See on chap vi. ver. 12. clause 1.

[b] And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD GOD of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me, Josh. vii. 19. Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land, 1 Sam. vi. 5. Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified; thou hadst removed *it* far *unto* all the ends of the earth. LORD, in trouble they have visited thee; they poured out a prayer *when* thy chastening *was* upon them, Isa. xxvi. 15, 16. If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay *it* to heart, Mal. ii. 2.

VER. 14.

Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν, ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

The second woe is past; and, *behold, the third woe cometh quickly.*

VER. 15.

Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι· Ἐγένοντο αἱ βασιλεῖαι τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

And the seventh angel sounded; [a] *and there were great voices in heaven, saying, The kingdoms of this world are become* the kingdoms *of our Lord, and of his Christ;* [b] *and he shall reign for ever and ever.*

[a] And I heard a loud voice saying in heaven? Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night, chap. xii. 10. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth, xix. 6. See also on Matt. viii. ver. 11. clause 1.

[b] See on Luke i. ver. 33.

VER. 16.

Καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ,

[a] *And the four-and-twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,*

[a] See on chap. iv. ver. 4. clause 1.

VER. 17.

Λέγοντες· Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἐρχόμενος·

ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας.

Saying, We give thee thanks, [a] *O Lord God Almighty, which art, and wast, and art to come;* [b] *because thou hast taken to thee thy great power, and hast reigned.*

[a] See on chap. i. ver. 8.

[b] And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying; Alleluia; for the Lord God omnipotent reigneth, chap. xix. 6.

VER. 18.

Καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις· καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

And the nations were angry, [a] *and thy wrath is come,* [b] *and the time of the dead, that they should be judged,* [c] *and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great;* [d] *and shouldest destroy them which* [*] *destroy the earth.*

[*] Or, *corrupt.*

[a] See on chap. vi. ver. 17. clause 1.

[b] And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they *were*, should be fulfilled, chap. vi. 10, 11. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection, xx. 4, 5.

[c] See on Matt. v. ver. 12. clause 2.

[d] He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, chap. xvi. 10. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, *thou* heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth, xviii. 15—24. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning

with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh, xix. 20, 21. And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end, Dan. vii. 25, 26.

VER. 19.

Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

[a] *And the temple of God was opened in heaven, and there was seen in his temple* [b] *the ark of his testament:* [c] *and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

[a] And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle, chap. xiv. 15—17. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles, xv. 5, 6.

[b] See on Heb. ix. ver. 4. clause 2.

[c] See on chap. iv. ver. 5. clause 1.

CHAP. XII.—VER. 1.

Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἥλιον· καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα·

And there appeared a great * *wonder in heaven;* [a] *a woman* [b] *clothed with the sun,* [c] *and the moon under her feet,* [d] *and upon her head a crown of twelve stars:*

* Or, *sign.*

[a] For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee, liv. 5—7. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the LORD, Hos. ii. 19, 20. He that hath the bride is the bridegroom, John iii. 20.

[b] For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly, Psal. lxxxiv. 11. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended, Isa. lx. 19, 20. I will greatly rejoice in the LORD, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom deckeeth *himself* with ornaments, and as a bride adorneth *herself* with her jewels, lxi. 10. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall, Mal. iv. 2. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference, Rom. iii. 21, 22. But put ye on the Lord Jesus Christ, and make

not provision for the flesh, to *fulfil* the lusts *thereof*, xiii. 14.

[c] But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature, Gal. vi. 14, 15.

[d] The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches, chap. i. 20.

VER. 2.

Καὶ ἐν γαστρὶ ἔχουσα, κράζει ὠδίνουσα, καὶ βασανιζομένη τεκεῖν.

And she being with child cried, [a] *travailing in birth, and pained to be delivered.*

[a] He shall see of the travail of his soul, *and* shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 11. Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD, liv. 1. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God, lxvi. 7—9. Therefore will he give them up, until the time *that* she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel, Mic. v. 3.

VER. 3.

Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρός, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτὰ,

And there appeared another [*] *wonder in heaven; and behold* [a] *a great red dragon, having* [b] *seven heads and ten horns,* [c] *and seven crowns upon his heads.*

[*] Or, *sign.*

[a] See ver. 12. 17. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? xiii. 4. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty, xvi. 13, 14. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 2, 3. Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon? Isa. li. 9.

[b] And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy, chap. xiii. 1. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns, xvii. 3. And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth, 9.

[c] And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast, chap. xvii. 12. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and

burn her with fire, 16. And it *was* diverse from all the beasts that *were* before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things, Dan. vii. 7, 8. And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows, 20. And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings, 24.

VER. 4.

Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν· καὶ ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ.

[a] *And his tail drew the third part of the stars of heaven, and did cast them to the earth:* [b] *and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*

[a] And out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered, Dan. viii. 9—12.

[b] Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, John viii. 44.

VER. 5.

Καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ τὸν θρόνον αὐτοῦ,

And she brought forth a man child, [a] *who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.*

[a] See on chap. ii. ver. 27. clause 1.

VER. 6.

Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

[a] *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there* [b] *a thousand two hundred and threescore days.*

[a] See ver. 14.

[b] And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth, chap. xi. 3.

VER. 7.

Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ [τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε, καὶ οἱ ἄγγελοι αὐτοῦ·

[a] *And there was war in heaven:* [b] *Michael and his angels fought against* [c] *the dragon; and the dragon fought* [d] *and his angels,*

[a] And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations, chap. xiii. 7.

[b] See on Jude 9. clause 2.

[c] See on ver. 3.

[d] See on 2 Pet. ii. ver. 4. clauses 1, 2.

VER. 8.

Καὶ οὐκ ἰσχυσαν, οὐδὲ τόπος εὑρέθη αὐτῶν, ἔτι ἐν τῷ οὐρανῷ.

And prevailed not; neither was their place found any more in heaven.

VER. 9.

Καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ

ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν· καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

And [a] *the great dragon was cast out,* [b] *that old serpent, called the* [c] *Devil, and* [d] *Satan,* [e] *which deceiveth the whole world:* [f] *he was cast out into the earth, and his angels were cast out with him.*

[a] See on ver. 3.

[b] And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, chap. xx. 2. Now the serpent was more subtile than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die, Gen. iii. 1—4. In that day the LORD, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea, Isa. xxvii. 1.

[c] See on Matt. iv. ver. 1. clause 4.

[d] See chap. ii. 9. 13. 24.; iii. 9.; 1 Chron. xxi. 1.; Job i. 6. 12.; ii. 1.; Psal. cix. 6.; Zech. iii. 1, 2.; Matt. iv. 10.; Luke xiii. 16.; xxii. 3. 31.; Acts v. 3.; xxvi. 18.; Rom. xvi. 20.; 2 Cor. ii. 11.; xi. 14; xii. 7.; 2 Thess. ii. 9.

[e] And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, chap. xiii. 14. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, xix. 20. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 3. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever, 10. And the serpent said unto the woman, Ye shall not surely die: For God doth know, that, in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil, Gen. iii. 4, 5. For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect, Matt. xxiv. 24. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3.

[f] See on Luke x. ver. 18. clause 2.

VER. 10.

Καὶ ἤκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ οὐρανῷ· Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός·

[a] *And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ:* [b] *for the accuser of our brethren is cast down, which accused them before our God day and night.*

[a] See on chap. xi. ver. 15. clause 1.

[b] Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land: But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face, Job i. 9—11. And he shewed me Joshua the High Priest standing before the angel of the LORD, and Satan standing at his right hand to resist him;

Zech. iii. 1. And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift you as wheat, Luke xxii. 31.

VER. 11.

Καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

[a] *And they overcame him* [b] *by the blood of the Lamb, and by the word of their testimony;* [c] *and they loved not their lives unto the death.*

[a] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, chap. ii. 7. 11. 17. 26.; iii. 5. 12. 21. These things I have spoken unto you, That in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 34—39. And the God of peace shall bruise Satan under your feet shortly, xvi. 20. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ, 1 Cor. xv. 57. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 3—5. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand, Eph. vi. 13. I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 7, 8. I write unto you, young men, because ye have overcome the wicked one, 1 John ii. 13.

[b] And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, chap. vii. 10—14.

[c] See on Acts xx. ver. 24. clause 1.

VER. 12.

Διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. Οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

Therefore [a] *rejoice, ye heavens, and ye that dwell in them.* [b] *Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*

[a] Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her, chap. xviii. 20. And after these things I heard a great voice of much people

in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready, xix. 1—7. Let the heavens rejoice, Psal. xcvi. 11. Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, cxlviii. 1—4 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted, Isa. xlix. 13. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth, Luke xv. 10.

[b] And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound! chap. viii. 13.

VER. 13.

Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἥτις ἔτεκε τὸν ἄρρενα.

And when [a] *the dragon saw that he was cast unto the earth,* [b] *he persecuted the woman which brought forth the man* child.

[a] See on ver. 3.

[b] See on John xvi. ver. 33. clause 2.

VER. 14.

Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς, καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως.

[a] *And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a* [b] *time, and times, and half a time, from the face of the serpent.*

[a] So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns, chap. xvii. 3.

[b] And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time, Dan. vii. 25. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished, xii. 7.

VER. 15.

Καὶ ἔβαλεν ὁ ὄφις ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμὸν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ.

[a] *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.*

[a] And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues, chap. xvii. 15. Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks, Isa. viii. 7.

VER. 16.

Καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

[a] *And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.*

[a] Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders. And kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet, Isa. xlix. 22, 23.

VER. 17.

Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ.

Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

[a] *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*

[a] See on John xvi. ver. 33. clause 2.

CHAP. XIII.—VER. 1.

Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας.

And I stood upon the sand of the sea, and saw [a] *a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns,* [b] *and upon his heads* [*] *the name of blasphemy.*

[*] Or, *names.*

[a] See on chap xii. ver. 3.

[b] See ver. 5, 6. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns, xvii. 3. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done, Dan. xi. 36. Let no man deceive you by any means: for *that day shall not come,* except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God, 2 Thess. ii. 3, 4.

VER. 2.

Καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος· καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην.

[a] *And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and* [b] *the dragon gave him his power,* [c] *and his seat, and great authority.*

[a] After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it, Dan. vii. 6.

[b] See on chap. xii. ver. 3.

[c] And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, chap. xvi. 10.

VER. 3.

Καὶ εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη, καὶ ἐθαυμάσθη ὅλη τῇ γῇ ὀπίσω τοῦ θηρίου.

And I saw one of his heads as it were [*] *wounded to death; and his deadly wound was healed: and all the world wondered after the beast.*

[*] Gr. *slain.*

VER. 4.

Καὶ προσεκύνησαν τὸν δράκοντα ὃς ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ

θηρίῳ, λέγοντες· Τίς ὅμοιος τῷ θηρίῳ; Τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

[a] *And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?*

[a] See on 1 Cor. x. ver. 20.

VER. 5.

Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο.

[a] *And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him* [b] *to continue forty and two months.*

[b] Or, *to make war.*

[a] I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things, Dan. vii. 8. I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame, 11. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all, xi. 36, 37. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God, 2 Thess. ii. 4.

VER. 6.

Καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας·

[a] *And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*

[a] See on ver. 5.

VER. 7.

Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ γλῶσσαν καὶ ἔθνος.

[a] *And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.*

[a] And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them, chap. xi. 7. I beheld, and the same horn made war with the saints, and prevailed against them, Dan. vii. 21. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people, viii. 24.

VER. 8.

Καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὰ ὀνόματα ἐν τῷ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου.

And all that dwell upon the earth shall worship him, [a] *whose names are not written in the book of life of* [b] *the Lamb slain from* [c] *the foundation of the world.*

[a] See on Luke. x. ver. 20. clause 2.

[b] See on John i. ver. 29.

[c] The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is, xvii. 8.

VER. 9.

Εἴ τις ἔχει οὖς, ἀκουσάτω.

[a] *If any man have an ear, let him hear.*

[a] See on Matt. xi. ver. 15.

VER. 10.

Εἴ τις εἰς αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτανεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι. Ὧδε ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

[a] *He that leadeth into captivity shall go into captivity:* [b] *he that killeth with the sword must be killed with the sword.* [c] *Here is the patience and the faith of the saints.*

[a] Woe to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee, Isa. xxxiii. 1.

[b] See on Matt. xxvi. ver. 52. clause 2.

[c] See on Luke xxi. ver. 19.

VER. 11.

Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ καὶ ἐλάλει ὡς δράκων.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

VER. 12.

Καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ, καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

[a] *And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.*

[a] See ver. 1—8.

VER. 13.

Καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν, ἐνώπιον τῶν ἀνθρώπων,

[a] *And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,*

[a] See on Matt. xxiv. ver. 24. clause 2.

VER. 14.

Καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου· λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας, καὶ ἔζησε.

[a] *And deceiveth them that dwell on the earth by* the means of *those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to* [b] *the beast, which had the wound by a sword, and did live.*

[a] See on chap. xii. ver. 9. clause 5.

[b] See ver. 3.

VER. 15.

Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσι.

And he had power to give [a] *life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*

[a] Gr. *breath.*

VER. 16.

Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μετώπων αὐτῶν.

And he caused all, both small and great, rich and poor, free and bond, to [a] *receive a mark in their right hand, or in their foreheads:*

[a] Gr. *give them.*

VER. 17.

Καὶ ἵνα μή τις δύηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

VER. 18.

Ὧδε ἡ σοφία ἐστίν. Ὁ ἔχων τὸν νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστί, καὶ ὁ ἀριθμὸς αὐτοῦ χξστ'.

[a] *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number* is *Six hundred threescore* and *six.*

[a] And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth, chap. xvii. 9.

CHAP. XIV.—VER. 1.

Καὶ εἶδον, καὶ ἰδοὺ ἀρνίον ἑστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

And I looked, and, lo, [a] *a Lamb stood on* [b] *the mount Sion, and with him* [c] *an hundred forty* and *four thousand, having his Father's name written in their foreheads.*

[a] See on John i. ver. 29. clause 1.

[b] See on Heb. xii. ver. 22. clause 1.

[c] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel, chap. vii. 3, 4.

VER. 2.

Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ φωνὴν ἤκουσα κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν·

[a] *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of* [b] *harpers harping with their harps:*

[a] See on chap. i. ver. 15. clause 2.

[b] See on chap. v. ver. 8. clause 2.

VER. 3.

Καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων, καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

[a] *And they sung as it were a new song* [b] *before the throne, and before* [c] *the four beasts, and the elders:* [d] *and no man could learn that song but the hundred* and *forty* and *four thousand,* [e] *which were redeemed from the earth.*

[a] See on chap. v. ver. 9. clause 1.

[b] See on chap. iv. ver. 2. clauses 2, 3.

[c] See on chap. iv. ver. 4.

[d] To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*, chap. ii. 17.

[e] See on Matt. xxvi. ver. 28.

VER. 4.

Οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν. Οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. Οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ,

These are they which were not defiled with women; for they are virgins. [a] *These are they which follow the Lamb whithersoever he goeth.* [b] *These were* [*] *redeemed from among men,* [c] being *the firstfruits unto God and to the Lamb.*

[*] Gr. *bought.*

[a] See on John x. ver. 4.

[b] See on Matt. xxvi. ver. 28.

[c] See on Heb. xii. ver. 23. clause 1.

VER. 5.

Καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη δόλος· ἄμωμοί γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.

[a] *And in their mouth was found no guile: for* [b] *they are without fault before the throne of God.*

[a] Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile, Psal. xxxii. 2. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! John i. 47.

[b] See on 1 Cor. i. ver. 8. clause 2.

VER. 6.

Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν.

[a] *And I saw another angel fly in the midst of heaven, having* [b] *the everlasting Gospel* [c] *to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,*

[a] See on chap. viii. ver. 13. clause 1.

[b] Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow, 2 Sam. xxiii. 5.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever, Isa. xl. 8. *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end, xlv. 17. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished, li. 6. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation, 8. And to make all *men* see, what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wisdom of God. According to the eternal purpose which he purposed in Christ Jesus our Lord, Eph. iii. 9—11. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, 2 Thess. ii. 16. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20.

[c] See on Matt. xxviii. ver. 19. clause 1.

VER. 7.

Λέγοντα ἐν φωνῇ μεγάλῃ· Φοβήθητε τὸν Θεὸν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.

Saying with a loud voice, [a] *Fear God,* [b] *and give glory to him;* [c] *for the hour of his judgment is come: and worship* [d] *him that made heaven, and earth, and the sea, and the fountains of waters.*

[a] See on Acts ix. ver. 31. clause 1.
[b] See on Matt. v. ver. 16. clause 2.
[c] See on John v. ver. 22.
[d] See on Acts iv. ver. 24.

VER. 8.

Καὶ ἄλλος ἄγγελος ἠκολούθησε, λέγων· Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ πόλις ἡ μεγάλη, ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα τὰ ἔθνη.

And there followed another angel, saying, [a] *Babylon is fallen, is fallen, that great city,* [b] *because she made all nations drink of the wine of the wrath of her fornication.*

[a] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, chap. xvi. 19. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH, xvii. 5. And the woman which thou sawest is that great city, which reigneth over the kings of the earth, 18. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, xviii. 2. Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come, 10. And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all, 18—21. And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground, Isa. xxi. 9. Babylon is sud-

denly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies, Jer. li. 8, 9.

[b] With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication, chap. xvii. 2. And the woman was arrayed in purple and scarlet-colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, 4. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies, xviii. 3. For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand, xix. 2. Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad, Jer. li. 7.

VER. 9.

Καὶ τρίτος ἄγγελος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· Εἴ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

And the third angel followed them, saying with a loud voice, [a] *If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,*

[a] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, chap. xiii. 15—17.

VER. 10.

Καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ· καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἀγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου,

[a] *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;* [b] *and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:*

[a] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, chap. xvi. 19. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty, Job xxi. 20. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup, Psal. xi. 6. For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*, lxxv. 8.

[b] See on Matt. iii. ver. 12. clause 5.

VER. 11.

Καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

[a] *And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*

[a] And again they said, Alleluia. And her smoke rose up for ever and ever, chap. xix. 3. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever, xx. 10.

VER. 12.

Ὧδε ὑπομονὴ τῶν ἁγίων ἐστίν· ὧδε οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ, καὶ τὴν πίστιν Ἰησοῦ.

Here is [a] *the patience of the saints:* [b] *here are they that keep the commandments of God, and the faith of Jesus.*

[a] See on Luke xxi. ver. 19.

[b] See on Matt. v. ver. 19. clause 7.

VER. 13.

Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης μοι· Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν Κύριῳ ἀποθνήσκοντες ἀπάρτι. Ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

And I heard a voice from heaven saying unto me, [a] *Write,* [b] *Blessed* [c] *are the dead which die* [d] *in the Lord* [*] *from henceforth: Yea, saith the Spirit,* [e] *that they may rest from their labours;* [f] *and their works do follow them.*

[*] Or, *from henceforth saith the Spirit, Yea.*

[a] See on chap. i. ver. 11. clause 2.

[b] See on Matt. v. ver. 3. clause 1.

[c] See on John xii. ver. 26. clause 3.

[d] See on Rom. xiv. ver. 8. clause 2.

[e] See on Heb. iv. ver. 9. clause 1.

[f] See on Matt. xvi. ver. 27. clause 3.

VER. 14.

Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενος ὅμοιος υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

And I looked, and behold, [a] *a white cloud, and upon the cloud one sat like unto the Son of man,* [b] *having on his head a golden crown,* [c] *and in his hand a sharp sickle.*

[a] And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it, Ezek. i. 26. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13.

[b] See on chap vi. ver. 2. clause 3.

[c] See on Mark iv. ver. 29.

VER. 15.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης· Πέμψον τὸ δρέπανόν σου, καὶ θέρισον· ὅτι ἦλθέ σοι ἡ ὥρα τοῦ θερίσαι· ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, [a] *Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is* [*] *ripe.*

[*] Or, *dried.*

[a] See on Mark iv. ver. 29.

VER. 16.

Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐθερίσθη ἡ γῆ.

[a] *And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.*

[a] See on John v. ver. 22.

VER. 17.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.

[a] *And another angel came out of the temple which is in heaven, he also having a sharp sickle.*

[a] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, Matt. xiii. 41. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 49.

VER. 18.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός· καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, λέγων· Πέμψον σου τὸ δρέπανον τὸ ὀξὺ, καὶ τρύγησον τοὺς βότρυας τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

And another angel came out from the altar, which had power over fire; [a] *and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of*

the vine of the earth; for her grapes are fully ripe.

[a] See ver. 15.

VER. 19.

Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν. καὶ ἐτρύγησε τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν μεγάλην,

And the angel thrust in his sickle into the earth, and gathered the vine of the earth, [a] *and cast it into the great wine-press of the wrath of God.*

[a] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God, chap. xix. 15.

VER. 20.

Καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως· καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

[a] *And the wine-press was trodden without the city,* [b] *and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand* and *six hundred furlongs.*

[a] Who is this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth, Isa. lxiii. 1—6. The LORD hath trodden under foot all my mighty *men* in the midst of me; he hath called an assembly against me to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, *as* in a wine-press, Lam. i. 15.

[b] For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness, Isa. xxxvii. 5—7.

CHAP. XV.—VER. 1.

Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up [a] *the wrath of God.*

[a] See on chap. vi. ver. 17. clause 1.

VER. 2.

Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ· καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ.

And I saw as it were [a] *a sea of glass mingled with fire:* [b] *and them that had gotten the victory* [c] *over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass,* [d] *having the harps of God.*

[a] See on chap. iv. ver. 6. clause 1.
[b] See on chap. xii. ver. 11. clause 1.
[c] See chap. xiii. ver. 15—17.
[d] See on chap. v. ver. 8. clause 2.

VER. 3.

Καὶ ᾄδουσι τὴν ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες· Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων.

And they sing [a] *the song of Moses* [b] *the servant of God,* [c] *and the song of the Lamb, saying,* [d] *Great and marvellous* are *thy works, Lord God Almighty:* [e] *just and true* are *thy ways, thou* [f] *King of* [g] *saints.*

[g] Or, *nations*, or, *ages*

[a] See Exod. xv. 1—19.
[b] See on Heb. iii. ver. 5. clause 2.
[c] See on chap. v. ver. 9. clause 1.
[d] See on Rom. xi. ver. 33.
[e] See Rom. ii. ver. 2.
[f] For I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen, Mal. i. 14.

VER. 4.

Τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὅσιος ὅτι πάντα τὰ ἔθνη ἥξουσι, καὶ προσκυνήσουσιν ἐνώπιόν σου ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

[a] *Who shall not fear thee, O Lord,* [b] *and glorify thy name?* [c] *for* thou *only* art *holy:* [d] *for all nations shall come and worship before thee; for thy judgments are made manifest.*

[a] See on Matt. x. ver. 28. clause 2.
[b] See on Matt. v. ver. 16. clause 2.
[c] See on John xvii. ver. 11. clause 2.
[d] See on Matt. viii. ver. 11. clause 1.

VER. 5.

Καὶ μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,

And after that I looked, and, behold, [a] *the temple of the tabernacle of the testimony in heaven was opened:*

[a] See on chap. xi. ver. 19. clauses 1, 2.

VER. 6.

Καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν καὶ λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς.

[a] *And the seven angels came out of the temple, having the seven plagues,* [b] *clothed in pure and white linen, and having their breasts girded with golden girdles.*

[a] See ver. 1.
[b] See on chap. i. ver. 13. clause 3.

VER. 7.

Καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

[a] *And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God,* [b] *who liveth for ever and ever.*

[a] See on chap. iv. ver. 4. clause 1.
[b] See on John v. ver. 26.

VER. 8.

Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

[a] *And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

[a] See on Matt. xvii. ver. 5. clause 1.

CHAP. XVI.—VER. 1.

Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις· Ὑπάγετε, καὶ ἐκχέατε τὰς φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

VER. 2.

Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς τῇ εἰκόνι αὐτοῦ προσκυνοῦντας.

And the first went, and poured out his vial upon the earth; [a] *and there fell a noisome and grievous sore upon the men* [b] *which had the mark of the beast, and* upon *them which worshipped his image.*

[a] And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became a boil breaking forth *with* blains upon man and upon beast. And the magicians could

not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians, Exod. ix. 8—11.

[b] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, chap. xiii, 15—18.

VER. 3.

Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ· καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.

[a] *And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.*

[a] See on chap. viii. ver. 8. clause 3.

VER. 4.

Καὶ ὁ τρίτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.

And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

VER. 5.

Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων, λέγοντος· Δίκαιος, Κύριε, εἶ, ὁ ὤν, καὶ ὁ ἦν, καὶ ὁ ὅσιος, ὅτι ταῦτα ἔκρινας·

And I heard the angel of the waters say, [a] *Thou art righteous, O Lord,* [b] *which art, and wast, and shalt be, because thou hast judged thus.*

[a] See on Rom. ii. ver. 2.

[b] See on chap. i. ver. 8. clause 1.

VER. 6.

Ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν· ἄξιοί γάρ εἰσι.

[a] *For they have shed the blood of saints and prophets,* [b] *and thou hast given them blood to drink; for they are worthy.*

[a] See on Matt. xxi. ver, 35—39.

[b] See on Luke xviii. ver. 7. clause 2.

VER. 7.

Καὶ ἤκουσα ἄλλου ἐκ τοῦ θυσιαστηρίου, λέγοντος· Ναὶ Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.

And I heard another out of the altar say, Even so, Lord God Almighty, [a] *true and righteous are thy judgments.*

[a] See on Rom. ii. ver. 2.

VER. 8.

Καὶ ὁ τέταρτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί.

[a] *And the fourth angel poured out his vial upon the sun;* [b] *and power was given unto him to scorch men with fire.*

[a] And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, chap. vi. 12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of hem was darkened, and the day shone not for a third part of it, and the night likewise, viii. 12.

[b] And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire and of jacinth, and brimstone: and the heads of the horses were as the heads of lions: and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths, chap. ix. 17—19.

VER. 9.

Καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

And men were * *scorched with great heat,* [a] *and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.*

* Or, *burned.*

[a] See ver. 11. 21.

VER. 10.

Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ

ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου.

And the fifth angel poured out his vial [a] *upon the seat of the beast;* [b] *and his kingdom was full of darkness;* [c] *and they gnawed their tongues for pain,*

[a] And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority, chap. xiii. 2.

[b] See on Matt. viii. ver. 12. clause 2.

[c] See on Matt. xiii. ver. 42. clause 2.

VER. 11.

Καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν· καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

[a] *And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*

[a] See ver. 9. 21.

VER. 12.

Καὶ ὁ ἕκτος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου.

[a] *And the sixth angel poured out his vial upon the great river Euphrates;* [b] *and the water thereof was dried up, that the way of the kings of the east might be prepared.*

[a] Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates, chap. ix. 14.

[b] And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dry shod, Isa. xi. 15. A drought *is* upon the waters; and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols, Jer. l. 38. Therefore thus saith the LORD, Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry, li. 36.

VER. 13.

Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία ἀκάθαρτα ὅμοια βατράχοις·

And I saw three unclean spirits like frogs come out of the mouth of [a] *the dragon, and out of the mouth of* [b] *the beast, and out of the mouth of* [c] *the false prophet.*

[a] And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads, chap. xii. 3.

[b] And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his ten horns ten crowns, and upon his heads the name of blasphemy, chap. xiii. 1.

[c] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, chap. xix. 20.

VER. 14.

Εἰσὶ γὰρ πνεύματα δαιμόνων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.

[a] *For they are the spirits of devils, working miracles,* which *go forth unto the kings of the earth and of the whole world,* [b] *to gather them to the battle of that great day of God Almighty.*

[a] See on Matt. xxiv. ver. 24. clause 2.

[a] These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful, chap. xvii. 14. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army, xix. 19. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea, xx. 8. Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is there-

in; the world, and all things that come forth of it. For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood; it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For *it is* the day of the LORD's vengeance, *and* the year of recompences for the controversy of Zion, Isa. xxxiv. 1—8.

VER. 15.

Ἰδοὺ, ἔρχομαι ὡς κλέπτης. Μακάριος ὁ γρηγορῶν, καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέψωσι τὴν ἀσχημοσύνην αὐτοῦ.

[a] *Behold, I come as a thief.* [b] *Blessed* is *he that watcheth, and keepeth his garments,* [c] *lest he walk naked, and they see his shame.*

[a] See on Matt. xxiv. ver. 43.
[b] See on Matt. xxiv. ver. 42.
[c] See on Luke xii. ver. 21.

VER. 16.

Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἁρμαγεδδών.

And he gathered them together into a place called in the Hebrew tongue Armageddon.

VER. 17.

Καὶ ὁ ἕβδομος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα· Γέγονε.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, [a] *It is done.*

[a] And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely, chap. xxi. 6.

VER. 18.

Καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικοῦτος σεισμὸς οὕτω μέγας.

[a] *And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake,* and *so great.*

[a] See on chap. iv. ver. 5. clause 1.

VER. 19.

Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

[a] *And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her* [b] *the cup of the wine of the fierceness of his wrath.*

[a] See on chap. xiv. ver. 8.
[b] See on chap. xiv. ver. 10. clause 1.

VER. 20.

Καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέθησαν.

[a] *And every island fled away, and the mountains were not found.*

[a] See on chap. vi. ver. 14. clause 2.

VER. 21.

Καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν, ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

[a] *And there fell upon men a great hail out of heaven,* every stone *about the weight of a talent:* [b] *and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*

[a] See on chap. viii. ver. 7. clause 1.
[b] See ver. 9. 11.

CHAP. XVII.—VER. 1.

Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων μοι· Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν·

[a] *And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of* [b] *the great whore* [c] *that sitteth upon many waters:*

[a] See chap. xv. ver. 1.
[b] For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand, chap. xix. 2. Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame, Nah. iii. 4, 5.
[c] And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues, ver. 15. For the LORD hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness, Jer. li. 12, 13.

VER. 2.

Μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

[a] *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*

[a] See on chap. xiv. ver. 8.

VER. 3.

Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon [a] *a scarlet-coloured beast, full of names of blasphemy,* [b] *having seven heads and ten horns.*

[a] See on chap. xiii. ver. 1. clause 2.
[b] See on chap. xii. ver. 3. clauses 2, 3.

VER. 4.

Καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφύρᾳ, καὶ κοκκίνῳ, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ ἀκαθάρτητος πορνείας αὐτῆς·

[a] *And the woman was arrayed in purple and scarlet colour, and* [c] *decked with gold and precious stones and pearls,* [b] *having a golden cup in her hand full of abominations and filthiness of her fornication:*

[c] Gr. *gilded.*

[a] See chap. xviii. ver. 7. 12. 16.
[b] See on chap. xiv. ver. 8.

VER. 5.

Καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον Μυστήριον· Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

And upon her forehead was a name written, [a] *MYSTERY,* [b] *BABYLON THE GREAT, THE MOTHER OF* [c] *HARLOTS AND ABOMINATIONS OF THE EARTH.*

[c] Or, *fornications.*

[a] For the mystery of iniquity doth already work, 2 Thess. ii. 7.
[b] See on chap. xiv. ver. 8.

VER. 6.

Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν αὐτὴν, θαῦμα μέγα.

[a] *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*

[a] For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they

are worthy, chap. xvi. 6. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth, xviii. 24.

VER. 7.

Καὶ εἶπέ μοι ὁ ἄγγελος· Διατί ἐθαύμασας; ἐγώ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

VER. 8.

Θηρίον ὃ εἶδες, ἦν, καὶ οὐκ ἔστιν καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, (ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου) βλέποντες τὸ θηρίον, ὅτι ἦν καὶ οὐκ ἔστι, καίπερ ἐστίν.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and [a] go into perdition: and they that dwell on the earth shall wonder whose names were not [b] written in the book of life [c] from the foundation of the world, [d] when they behold the beast that was, and is not, and yet is.

[a] See on chap. xiv. ver. 11.
[b] See on Luke x. ver. 20. clause 2.
[c] See on Matt. xxv. ver. 34. clause 5.
[d] See on chap. xiii. ver. 1—4.

VER. 9.

Ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. Αἱ ἑπτὰ κεφαλαὶ, ὄρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν,

[a] And here is the mind which hath wisdom. [b] The seven heads are seven mountains, on which the woman sitteth.

[a] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore *and* six, chap. xiii. 18.
[b] See chap. xiii. ver. 1.

VER. 10.

Καὶ βασιλεῖς ἑπτά εἰσιν· οἱ πέντε ἔπεσαν, καὶ ὁ εἷς ἔστιν, ὁ ἄλλος οὔπω ἦλθε· καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μεῖναι.

And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

VER. 11.

Καὶ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτά ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει.

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

VER. 12.

Καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου.

[a] And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

[a] See on chap. xii. ver. 3. clause 2.

VER. 13.

Οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ διαδιδόασιν.

These have one mind, and shall give their power and strength unto the beast.

VER. 14.

Οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι, καὶ τὸ ἀρνίον νικήσει αὐτοὺς, ὅτι Κύριος κυρίων ἐστὶ, καὶ Βασιλεὺς βασιλέων· καὶ οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

[a] These shall make war with [b] the Lamb, [c] and the Lamb shall overcome them: [d] for he is Lord of lords, and King of kings: and they that are with him [e] are called, [f] and chosen, [g] and faithful.

[a] See on chap. xi. ver. 7.
[b] See on John i. ver. 29. clause 1.
[c] See on Matt. xxii. ver. 44. clauses 1. 3.
[d] See on 1 Tim vi. ver. 15. clause 2.
[e] See on Rom. i. ver. 6. clause 2.
[f] See on Rom. ix. ver. 23. clause 2.
[g] See on Matt. xxiv. ver. 45. clause 1.

VER. 15.

Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι.

And he saith unto me, [a] The waters

which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

[a] See on ver. 1. clause 3.

VER. 16.

Καὶ τὰ δέκα κέρατα ἃ εἶδες ἐπὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί·

[a] And the ten horns which thou sawest upon the beast, [b] these shall hate the whore, [c] and shall make her desolate and naked, and shall eat her flesh, [d] and burn her with fire.

[a] See on chap. xii. ver. 3. clause 2.

[b] Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance; they *are* cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon, Jer. li. 41, 42.

[c] And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought, chap. xviii. 16, 17.

[d] Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her, chap. xviii. 8. And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city! 18. And her smoke rose up for ever and ever, xix. 3.

VER. 17.

Ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ ἄχρι τελεσθῇ τὰ ῥήματα τοῦ Θεοῦ.

[a] For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

[a] See on 2 Thess. ii. ver. 11.

VER. 18.

Καὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

[a] And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

[a] See on chap. xiv. ver. 8.

CHAP. XVIII.—VER. 1.

Καὶ μετὰ ταῦτα εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

And after these things I saw another angel come down from heaven, having great power; [a] and the earth was lightened with his glory.

[a] And, behold, the glory of the God of Israel came from the way of the east; and his voice *was* like a noise of many waters: and the earth shined with his glory, Ezek. xliii. 2.

VER. 2.

Καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ μεγάλῃ, λέγων· Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου.

And he cried mightily with a strong voice, saying, [a] Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

[a] See on chap. xiv. ver. 8.

VER. 3.

Ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.

*[a] For all nations have drunk of the wine of the wrath of her fornication, [b] and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the * abundance of her delicacies.*

* Or, power.

[a] See on chap. xiv. ver. 8. clause 2.

[b] See ver. 11—17.

VER. 4.

Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν· Ἐξέλθατε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς.

[a] *And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

[a] See on 2 Cor. vi. ver. 17.

VER. 5.

Ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς.

[a] *For her sins have reached unto heaven,* [b] *and God hath remembered her iniquities.*

[a] And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know, Gen. xviii. 20, 21. Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven, 2 Chron. xxviii. 9. And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens, Ezra ix. 6. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up *even* to the skies, Jer. li. 9. Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me, Jonah i. 2.

[b] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, chap. xvi. 19.

VER. 6.

Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν.

[a] *Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.*

[a] He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, chap. xiii. 10. For they have shed the blood of saints and prophets, and thou hast given them blood to drink: for they are worthy, xvi. 6. O daughter of Babylon, who art to be destroyed; happy *shall he be* that rewardeth thee as thou hast served us. Happy *shall he be* that taketh and dasheth thy little ones against the stones, Psal. cxxxvii. 8, 9. Shout against her round about; she hath given her hand: her foundations are fallen, her walls are thrown down; for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her, Jer. l. 15. Call together the archers against Babylon: all ye that bend the bow, camp against it round about: let none thereof escape: recompense her according to her work; according to all that she hath done do unto her: for she hath been proud against the LORD, against the Holy One of Israel, 29. And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the LORD, li. 24. As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth, 49.

VER. 7.

Ὅσα ἐδόξασεν ἑαυτὴν, καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει· Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω.

[a] *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.*

[a] Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou

shalt no more be called tender and delicate, Isa. xlvii. 1. And thou saidst, I shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it. Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly; that sayest in thine heart, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children: But these two *things* shall come to thee in a moment, in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments, 7—9. This *is* the rejoicing city that dwelt carelessly; that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand, Zeph. ii. 15.

VER. 8.

Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνων αὐτήν.

Therefore shall her plagues come in one day, death, and mourning, and famine; [a] *and she shall be utterly burned with fire:* [b] *for strong is the Lord God who judgeth her.*

[a] See on chap. xvii. ver. 16. clause 4.

[b] If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead*? Job ix. 19. God hath spoken once; twice have I heard this, that power *belongeth* unto God, Psal. lxii. 11. In that day the LORD, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea, Isa. xxvii. 1. Behold, I *am* against thee, *O thou* most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee, Jer. l. 31. Their Redeemer *is* strong; The LORD of hosts *is* his name; he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon, 34. Do we provoke the Lord to jealousy? are we stronger than he? 1 Cor. x. 22.

VER. 9.

Καὶ κλαύσονται αὐτὴν, καὶ κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς·

[a] *And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.*

[a] See ver. 3. 7. See also on chap. xiv. ver. 8.

VER. 10.

Ἀπὸ μακρόθεν ἑστηκότες, διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες· Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη Βαβυλὼν, ἡ πόλις ἡ ἰσχυρὰ, ὅτι ἐν μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.

Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

VER. 11.

Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκ ἔτι,

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

VER. 12.

Γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ βύσσου, καὶ πορφύρας, καὶ σηρικοῦ, καὶ κοκκίνου· καὶ πᾶν ξύλον θύινον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου.

The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all [a] *thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,*

[a] Or, *sweet.*

VER. 13.

Καὶ κιννάμωμον, καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα· καὶ ἵππων, καὶ ῥεδῶν, καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.

And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and charists, [a] *and* [b] *slaves, and souls of men.*

[b] Or, *bodies.*

[a] Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market, Ezek. xxvii. 13.

VER. 14.

Καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σου, καὶ οὐκ ἔτι οὐ μὴ εὑρήσῃς αὐτά.

And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

VER. 15.

Οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται, διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

VER. 16.

Καὶ λέγοντες· Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις·

And saying, [a] *Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!*

[a] See on chap. xiv. ver. 8.

VER. 17.

Καὶ πᾶς κυβερνήτης, καὶ πᾶς ὁ ἐπὶ τῶν πλοίων ὁ ὄμιλος, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν,

For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

VER. 18.

Καὶ ἔκραζον, ὁρῶντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες· Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;

And cried when they saw the smoke of her burning, saying, [a] *What city is like unto this great city!*

[a] And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes: And they shall make themselves utterly bald for thee, and gird them with sackcloth; and they shall weep for thee with bitterness of heart *and* bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city* is like Tyrus, like the destroyed in the midst of the sea? Ezek. xxvii. 29—32.

VER. 19.

Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσσῃ, ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.

And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

VER. 20.

Εὐφραίνου ἐπ' αὐτῇ, οὐρανὲ, καὶ οἱ ἅγιοι ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρῖμα ὑμῶν ἐξ αὐτῆς.

[a] *Rejoice over her,* thou *heaven, and* ye *holy apostles and prophets;* [b] *for God hath avenged you on her.*

[a] See on chap. xii. ver. 12. clause 1.
[b] See on Luke xviii. ver. 7. clause 2.

VER. 21.

Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων· Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι,

[a] *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*

[a]And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her, and they shall be weary. Thus far *are* the words of Jeremiah, Jer. li. 63, 64.

VER. 22.

Καὶ φωνὴ κιθαῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι·

[a]*And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft* he be, *shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;*

[a]The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in, Isa. xxiv. 8—10. Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle, Jer. xxv. 10. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard, Ezek. xxvi. 13.

VER. 23.

Καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι· καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σοῦ ἐπλανήθησαν πάντα τὰ ἔθνη,

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

VER. 24.

Καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

[a]*And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*

[a]See on chap. xvii. ver. 6.

CHAP. XIX.—VER. 1.

Καὶ μετὰ ταῦτα ἤκουσα φωνὴν ὄχλου πολλοῦ μεγάλην ἐν τῷ οὐρανῷ, λέγοντος· Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις Κυρίῳ τῷ Θεῷ ἡμῶν·

And after these things [a]*I heard a great voice of much people in heaven, saying, Alleluia;* [b]*Salvation, and glory, and honour, and power, unto the Lord our God:*

[a]See on chap. v. ver. 9. clause 1.
[b]See on chap. vii. ver. 10.

VER. 2.

Ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἥτις ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς.

[a]*For true and righteous* are *his judgments:* [b]*for he hath judged* [c]*the great whore, which did corrupt the earth with her fornication,* [d]*and hath avenged the blood of his servants at her hand.*

[a]See on Rom. ii. ver. 2.
[b]See on chap. xiv. ver. 8.
[c]See on chap. xvii. ver. 1. clause 2.
[d]See on Luke xviii. ver. 7. clause 2.

VER. 3.

Καὶ δεύτερον εἰρήκασι· Ἀλληλούϊα. Καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

And again they said, Alleluia. [a]*And her smoke rose up for ever and ever.*

[a]See on chap. xvii. ver. 16. clause 4.

VER. 4.

Καὶ ἔπεσον οἱ πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες· Ἀμὴν· Ἀλληλούϊα.

[a]*And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.*

[a]See on chap. iv. ver. 4. clause 1.

VER. 5.

Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε, λέγουσα· Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δοῦλοι αὐ-

τοῦ, καὶ οἱ φοβούμενοι αὐτὸν, καὶ οἱ μικροὶ καὶ οἱ μεγάλοι.

And a voice came out of the throne, saying, [a] *Praise our God, all ye his servants, and ye that fear him, both small and great.*

[a] Praise ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD, Psal cxxxv. 1.

VER. 6.

Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λεγόντων· Ἀλληλούϊα ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ.

And I heard as it were the voice of a great multitude, [a] *and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia:* [b] *for the Lord God omnipotent reigneth.*

[a] See on chap. i. ver. 15. clause 2.
[b] See on chap. xi. ver. 15.

VER. 7.

Χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν.

Let us be glad and rejoice, and give honour to him: [a] *for the marriage of the Lamb is come, and his wife hath made herself ready.*

[a] See on John iii. ver. 29.

VER. 8.

Καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον καθαρὸν καὶ λαμπρόν· τὸ γὰρ βύσσινον, τὰ δικαιώματά ἐστιν τῶν ἁγίων.

And to her was granted that she should be arrayed [a] *in fine linen, clean and* * *white:* [b] *for the fine linen is the righteousness of saints.*

* Or, *bright.*

[a] See on Matt. xxii. ver. 11. clause 2.
[b] See on Matt. v. ver. 20.

VER. 9.

Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ.

[a] *And he saith unto me, Write,* [b] Blessed are *they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*

[a] See on chap. i. ver. 11. clause 2.
[b] See on Matt. xxii. ver. 2—4.

VER. 10.

Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι· Ὅρα μή· σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστι τὸ πνεῦμα τῆς προφητείας.

[a] *And I fell at his feet to worship him. And he said unto me, See* thou do it *not:* [b] *I am thy fellowservant, and of thy brethren that have* [c] *the testimony of Jesus:* [d] *worship God:* [e] *for the testimony of Jesus is the spirit of prophecy.*

[a] See on Acts x. ver. 26.
[b] See on Heb. i. ver. 7.
[c] See on chap. i. ver. 9. clause 3.
[d] Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters, chap. xiv. 7. For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God, Exod. xxxiv. 14. But the LORD, who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice, 2 Kings xvii. 36. So shall the King greatly desire thy beauty: for he *is* thy LORD, and worship thou him, Psal. xlv. 11. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth, John iv. 22—24.
[e] See on Matt. xi. ver. 3.

VER. 11.

Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον, καὶ ἰδοὺ ἵππος λευκὸς, καὶ ὁ καθήμενος ἐπ' αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινὸς, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

And I saw heaven opened, [a] *and behold a white horse;* [b] *and he that sat upon him* was *called Faithful* [c] *and True,* [d] *and in righteousness he doth judge and make war.*

[a] And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer, chap. vi. 2.

[b] See on chap. i. ver. 5. clause 1.

[c] See on John xiv. ver. 6. clause 2.

[d] See on chap. vi. ver. 2. clause 5.

VER. 12.

Οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλὰ, ἔχων ὄνομα γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός.

[a] *His eyes* were *as a flame of fire,* [b] *and on his head* were *many crowns;* [c] *and he had a name written, that no man knew, but he himself.*

[a] See on chap. i. ver. 14. clause 2.

[b] See on chap. vi. ver. 2. clause 3.

[c] And *I will write upon him* my new name, chap. iii. 12.

VER. 13.

Καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ· Ὁ λόγος τοῦ Θεοῦ.

[a] *And he* was *clothed with a vesture dipped in blood: and his name is called* [b] *The Word of God.*

[a] Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment, Isa. lxiii. 1—3.

[b] See on John i. ver. 1. clause 2.

VER. 14.

Καὶ τὰ στρατεύματα ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καὶ καθαρόν.

And the armies which were *in heaven followed him upon white horses,* [a] *clothed in fine linen, white and clean.*

[a] See ver. 8.

VER. 15.

Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.

[a] *And out of his mouth goeth a sharp sword, that with it he should smite the nations:* [b] *and he shall rule them with a rod of iron:* [c] *and he treadeth the wine-press of the fierceness and wrath of Almighty God.*

[a] See on chap. i. ver. 16. clause 2.

[b] See on chap. ii. ver. 27. clause 1.

[c] And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs, chap. xiv. 17—20. See also on ver. 13. clause 1.

VER. 16.

Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.

[a] *And he hath on* his *vesture and on his thigh a name written,* KING OF KINGS, AND LORD OF LORDS.

[b] See on 1 Tim. vi. ver. 15. clause 2.

VER. 17.

Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὄρνισι τοῖς πετομένοις ἐν μεσουρανήματι· Δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον τοῦ μεγάλου Θεοῦ.

[a] *And I saw an angel standing in the*

sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

[a] Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood; it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For *it is* the day of the LORD's vengeance, *and* the year of recompences for the controversy of Zion, Isa. xxxiv. 1—8. Mine heritage *is* unto me *as* a speckled bird; the birds round about *are* against her: come ye, assemble all the beasts of the field, come to devour, Jer. xii. 9. And thou son of man, thus saith the Lord GOD, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come, gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you, Ezek. xxxix. 17—19.

VER. 18.

Ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων καὶ δούλων, καὶ μικρῶν καὶ μεγάλων.

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

VER. 19.

Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

[a] *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*

[a] See on chap. xvi. ver. 14.

VER. 20.

Καὶ ἐπιάσθη τὸ θηρίον, καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ·

[a] *And the beast was taken, and with him the false prophet* [b] *that wrought miracles before him,* [c] *with which he deceived them that had received the mark of the beast, and them that worshipped his image.* [d] *These both were cast alive into a lake of fire burning with brimstone.*

[a] See on chap. xiv. ver. 11.

[b] See on Matt. xxiv. ver. 24. clause 2.

[c] And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image of the beast, which had the wound by a

sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, chap. xiii. 13—17.

[d] And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, chap. xx. 10. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame, Dan. vii. 11.

VER. 21.

Καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνια ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

And the remnant were [a] *slain with the sword of* [b] *him that sat upon the horse, which* sword *proceeded out of his mouth:* [c] *and all the fowls were filled with their flesh.*

[a] See on chap. i. ver. 16. clause 2.
[b] See ver. 11.
[c] See on ver. 17.

CHAP. XX.—VER. 1.

Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

And I saw an angel come down from heaven, [a] *having the key of the bottomless pit and a great chain in his hand.*

[a] *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, chap. i. 18. And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace, ix. 1, 2.

VER. 2.

Καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι Διάβολος καὶ Σατανᾶς· καὶ ἔδησεν αὐτὸν χίλια ἔτη,

And he laid hold on [a] *the dragon,* [b] *that old serpent,* [c] *which is the Devil,* [d] *and Satan,* [e] *and bound him a thousand years,*

[a] See on chap. xii. ver. 3. clause 1.
[b] See on chap. xii. ver. 9. clause 2.
[c] See on Matt. iv. ver. 1. clause 4.
[d] See on chap. xii. ver. 9. clause 4.
[e] For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day, Jude 6.

VER. 3.

Καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν αὐτὸν, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

And cast him into the bottomless pit, and shut him up, [a] *and set a seal upon him, that he should* [b] *deceive the nations no more, till the thousand years should be fulfilled:* [c] *and after that he must be loosed a little season.*

[a] And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel, Dan. vi. 17.
[b] See on John viii. ver. 44. clause 5.
[c] See ver. 7, 8.

VER. 4.

Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ, οὔτε τῇ εἰκόνι αὐτοῦ· καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν, καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ χίλια ἔτη·

[a] *And I saw thrones, and they sat upon them, and judgment was given unto them:* [b] *and* I saw *the souls of them that were beheaded* [c] *for the witness of Jesus, and for the word of God, and* [d] *which had not worshipped the beast, neither his image, neither had received* his *mark upon their foreheads, or in their hands;* [e] *and they lived and reigned with Christ a thousand years.*

[a] See on Matt. xix. ver. 28. clause 3.

[b] And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, chap. vi. 9.

[c] See on chap. i. ver. 9. clause 3.

[d] See chap. xiii. ver. 12—17.

[e] See on chap. v. ver. 10. clause 2.

VER. 5.

Οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν ἄχρις τελεσθῇ τὰ χίλια ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

VER. 6.

Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

Blessed and holy is he that hath part in the first resurrection: on such [a] *the second death hath no power,* [b] *but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

[a] See on chap. ii. ver. 11. clause 2.

[b] See on 1 Pet. ii. ver. 5. clause 2.

VER. 7.

Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ·

And when the thousand years are expired, Satan shall be loosed out of his prison.

VER. 8.

Καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγώγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης.

And shall go out to deceive the nations which are in the four quarters of the earth, [a] *Gog and Magog,* [b] *to gather them together to battle: the number of whom is as the sand of the sea.*

[a] Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, Ezek. xxxviii. 2. Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal, xxxix. 1.

[b] For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty, chap. xvi. 14.

VER. 9.

Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἠγαπημένην· καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς·

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

[a] And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes, Ezek. xxxviii. 16.

VER. 10.

Καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου τό θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

And the devil that deceived them was cast into the lake of fire and brimstone, [b] *where the beast and the false prophet* are, [c] *and shall be tormented day and night for ever and ever.*

[a] See on 2 Pet. ii. ver. 4. clause 2.

[b] See chap. xix. ver. 20. clause 4.

[c] See on Matt. iii. ver. 12. clause 5.

VER. 11.

Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν

καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός· καὶ τόπος οὐχ εὑρέθη αὐτοῖς·

[a] *And I saw a great white throne, and him that sat on it,* [b] *from whose face the earth and the heaven fled away; and there was found no place for them.*

[a] See on Matt. xxv. ver. 31. clause 3.
[b] See on Matt. v. ver. 18. clause 1.

VER. 12.

Καὶ εἶδον τοὺς νεκροὺς, μικροὺς καὶ μεγάλους ἑστῶτας ἐνώπιον τοῦ Θεοῦ, καὶ βιβλία ἠνεῴχθησαν· καὶ βιβλίον ἄλλο ἠνεῴχθη, ὅ ἐστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.

[a] *And I saw the dead, small and great, stand before God;* [b] *and the books were opened: and another book was opened, which is* [c] the book *of life:* [d] *and the dead were judged out of those things which were written in the books, according to their works.*

[a] See on John v. ver. 22.
[b] I beheld till the thrones were cast down; and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 9, 10.
[c] See on Luke x. ver. 20.
[d] See on Matt. xvi. ver. 27. clause 3.

VER. 13.

Καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς, καὶ ὁ θάνατος, καὶ ὁ ᾅδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκροὺς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

[a] *And the sea gave up the dead which were in it; and death and* [a] *hell delivered up the dead which were in them:* [b] *and they were judged every man according to their works.*

[a] Or, *the grave.*
[a] See on Matt. xxii. ver. 30. clause 1.
[b] See on Matt. xvi. ver. 27. clause 3.

VER. 14.

Καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτός ἐστιν ὁ δεύτερος θάνατος.

And death and hell were cast into the lake of fire. [a] *This is the second death.*

[a] See on chap. ii. ver. 11. clause 2.

VER. 15.

Καὶ εἴτις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

[a] *And whosoever was not found written in the book of life was cast into the lake of fire.*

[a] See on Matt. xxv. ver. 41.

CHAP. XXI.—VER. 1.

Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθε· καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

[a] *And I saw a new heaven and a new earth:* [b] *for the first heaven and the first earth were passed away; and there was no more sea.*

[a] See on 2 Pet. iii. ver. 13.
[b] See on Matt. v. ver. 18. clause 1.

VER. 2.

Καὶ ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν, καταβαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

And I John saw [a] *the holy city, new Jerusalem, coming down from God out of heaven, prepared as* [b] *a bride adorned for her husband.*

[a] See on Heb. xi. ver. 10.
[b] See on John iii. ver. 29.

VER. 3.

Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν.

And I heard a great voice out of heaven, saying, [a] *Behold, the tabernacle of God is with men, and he will dwell with them,* [b] *and they shall be his people, and God himself shall be with them,* and be *their God.*

[a] See on John xiv. ver. 23. clause 5.
[b] See on Matt. v. ver. 9. clause 3.

VER. 4.

Καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ

ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.

[a] *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

[a] See on chap. vii. ver. 17. clause 3.

VER. 5.

Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου· Ἰδοὺ, καινὰ πάντα ποιῶ. Καὶ λέγει μοι· Γράψον· ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοί εἰσι.

[a] *And he that sat upon the throne said,* [b] *Behold, I make all things new.* [c] *And he said unto me, Write: for these words are true and faithful.*

[a] See on chap. iv. ver. 2. clause 3.

[b] Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them, Isa. xlii. 2.

[c] See on chap. i. ver. 11. clause 2.

VER. 6.

Καὶ εἶπέ μοι· Γέγονα. Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

And he said unto me, [a] *It is done.* [b] *I am Alpha and Omega, the beginning and the end.* [c] *I will give unto him that is athirst of the fountain of the water of life freely.*

[a] See chap. xvi. ver. 17.

[b] See on chap. i. ver. 8.

[c] See on John iv. ver. 10. clause 3.

VER. 7.

Ὁ νικῶν κληρονομήσει πάντα, καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι υἱός.

[a] *He that overcometh shall inherit* * *all things; and I will be his God, and he shall be my son.*

* Or, *these things.*

[a] See on Matt. x. ver. 22. clause 3.

VER. 8.

Δειλοῖς δὲ καὶ ἀπίστοις καὶ ἐβδελυγμένοις, καὶ φονεῦσι, καὶ πόρνοις καὶ φαρμακοῖς καὶ εἰδωλολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστι θάνατος δεύτερος θάνατος.

[a] *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

[a] See on Matt. xxv. ver. 41.

VER. 9.

Καὶ ἦλθε πρός με εἷς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων· καὶ ἐλάλησε μετ' ἐμοῦ, λέγων· Δεῦρο, δείξω σοὶ τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα.

[a] *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee* [b] *the bride, the Lamb's wife.*

[a] See chap. xv. ver. 1—7.

[b] See on John iii. ver. 29.

VER. 10.

Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν μεγάλην, τὴν ἁγίαν Ἰερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,

And he carried me away in the spirit to a great and high mountain, [a] *and shewed me that great city, the holy Jerusalem, descending out of heaven from God,*

[a] See on ver. 2.

VER. 11.

Ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· καὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·

[a] *Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;*

[a] Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, Isa. lx. 1—3.

VER. 12.

Ἔχουσάν τε τεῖχος μέγα καὶ ὑψηλὸν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραήλ·

[a] *And had a wall great and high,* and *had twelve gates, and at the gates twelve angels, and names written thereon, which are* the names *of the twelve tribes of the children of Israel:*

[a] And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, *with* their three gates: one gate of Gad, one gate of Asher, one gate of Naphtali, Isa. xlviii. 31—34.

VER. 13.

Ἀπ' ἀνατολῆς, πυλῶνες τρεῖς· ἀπὸ βορρᾶ, πυλῶνες τρεῖς· ἀπὸ νότου, πυλῶνες τρεῖς· ἀπὸ δυσμῶν, πυλῶνες τρεῖς.

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

VER. 14.

Καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

And the wall of the city had twelve foundations, [a] *and in them the names of the twelve apostles of the Lamb.*

[a] And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone,* Eph. ii. 20.

VER. 15.

Καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς.

[a] *And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.*

[a] See on chap. xi. ver. 1.

VER. 16.

Καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστιν ὅσον καὶ τὸ πλάτος· καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί.

And the city lieth foursquare, and the length is as large as the breadth, and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

VER. 17.

Καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου.

And he measured the wall thereof, an hundred and *forty* and *four* cubits, according to *the measure of a man, that is, of the angel.*

VER. 18.

Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἴασπις· καὶ ἡ πόλις χρυσίον καθαρὸν, ὁμοία ὑάλῳ καθαρῷ.

And the building of the wall of it was of *jasper: and the city* was *pure gold, like unto clear glass.*

VER. 19.

Καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος, ἴασπις· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος·

[a] *And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation* was *jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;*

[a] O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, Isa. liv. 11, 12.

VER. 20.

Ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ ἔνατος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἑνδέκατος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος.

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

VER. 21.

Καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως, χρυσίον καθαρὸν, ὡς ὕαλος διαφανής.

And the twelve gates were *twelve pearls; every several gate was of one pearl: and the street of the city* was *pure gold, as it were transparent glass.*

VER. 22.

Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστι, καὶ τὸ ἀρνίον.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

VER. 23.

Καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον.

[a] *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

[a] See on ver. 11.

VER. 24.

Καὶ τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν.

[a] *And the nations of them which are saved shall walk in the light of it:* [b] *and the kings of the earth do bring their glory and honour into it.*

[a] And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who *are* these *that* fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought, Isa. lx. 3—11. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him. And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken, lx. 10—12.

[b] The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him, Psal. lxxii. 10, 11.

VER. 25.

Καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νὺξ γὰρ οὐκ ἔσται ἐκεῖ.

And the gates of it shall not be shut at all by day: [a] *for there shall be no night there.*

[a] And there shall be no night there;

and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, chap. xxii. 5. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended, Isa. lx. 20. And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light, Zech. xiv. 6, 7.

VER. 26.

Καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.

[a] *And they shall bring the glory and honour of the nations into it.*

[a] See on ver. 24. clause 2.

VER. 27.

Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν, καὶ ποιῶν βδέλυγμα, καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

[a] *And there shall in no wise enter into it any thing that defileth, neither* whatsoever *worketh abomination, or* maketh *a lie:* [b] *but they which are written in the Lamb's book of life.*

[a] All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*, Lev. xiii. 46. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD, Psal. ci. 8. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*, Isa. xxxv. 8. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean, lii. 1. For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion, Joel iii. 21. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, Matt. xiii. 41. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, 1 Cor. vi. 9, 10. Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. Follow peace with all *men*, and holiness, without which no man shall see the Lord, Heb. xii. 14.

[b] See on Luke x. ver. 20. clause 2.

CHAP. XXII.—VER. 1.

Καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ, καὶ τοῦ ἀρνίου,

[a] *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*

[a] They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, Psal. xxxvi. 8. *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High, xlvi. 4. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water, Isa. xli. 18. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees, lxvi. 12. And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter

shall it be, Zech. xiv. 8. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10. Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified,) vii. 37—39.

VER. 2.

Ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕνα, ἑκάστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

In the midst of [a] *the street of it, and on either side of the river,* [b] was there *the tree of life, which bare twelve manner of fruits,* and *yielded her fruit every month: and the leaves of the tree* were *for* [c] *the healing of the nations.*

[a] And the street of the city *was* pure gold, as it were transparent glass, chap. xxi. 21.

[b] See on chap. ii. ver. 7. clause 3.

[c] Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed. And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh, Ezek. xlvii. 8, 9. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 24.

VER. 3.

Καὶ πᾶν κατανάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ Ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ·

[a] *And there shall be no more curse:* [b] *but the throne of God and of the Lamb shall be in it; and his servants shall serve him:*

[a] And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited; Zech. xiv. 11. See also on chap. xxi. ver. 4, 5.

[b] See on chap. vii. ver. 15—17.

VER. 4.

Καὶ ὄψονται τὸ πρόσωπον αὐτοῦ· καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν

[a] *And they shall see his face;* [b] *and his name* shall be *in their foreheads.*

[a] See on Matt. v. ver. 8. clause 2.

[b] See on chap. iii. ver. 17. clause 4.

VER. 5.

Καὶ νὺξ οὐκ ἔσται ἔτι· καὶ χρείαν οὐκ ἔχουσι λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτίζει αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

[a] *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light:* [b] *and they shall reign for ever and ever.*

[a] See on chap. xxi. ver. 25.

[b] See on Matt. xix. ver. 28. clause 3.

VER. 6.

Καὶ εἶπέ μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν ἁγίων προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

And he said unto me, [a] *These sayings are faithful and true:* [b] *and the Lord God of the holy prophets* [c] *sent his angel to shew unto his servants the things which must shortly be done.*

[a] See chap. xix. 9.; xxi. 5.
[b] See on Luke i. ver. 70.
[c] See on chap. i. ver. 1. clause 4.

VER. 7.

Ἰδοὺ, ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

[a] *Behold, I come quickly:* [b] *blessed is he that keepeth the sayings of the prophecy of this book.*

[a] See on chap. iii. ver. 11. clause 1.
[b] See on chap. i. ver. 3.

VER. 8.

Καὶ ἐγὼ Ἰωάννης, ὁ βλέπων ταῦτα καὶ ἀκούων· καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

VER. 9.

Καὶ λέγει μοι· Ὅρα μή· σύνδουλός σού εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον.

[a] *Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.*

[a] See on chap. xix. ver. 10.

VER. 10.

Καὶ λέγει μοι· Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς ἐγγύς ἐστιν.

And he saith unto me, [a] *Seal not the sayings of the prophecy of this book:* [b] *for the time is at hand.*

[a] And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it *shall be* for many days, Dan. viii. 26. And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end, xii. 9.

[b] Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand, chap. i. 3.

VER. 11.

Ὁ ἀδικῶν, ἀδικησάτω ἔτι· καὶ ὁ ῥυπαρὸς, ῥυπωσάτω ἔτι· καὶ ὁ δίκαιος, δικαιωθήτω ἔτι· καὶ ὁ ἅγιος, ἁγιασθήτω ἔτι.

[a] *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still:* [b] *and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*

[a] See on Matt. xxi. ver. 19.
[b] See on Matt. v. ver. 6.

VER. 12.

Καὶ ἰδοὺ, ἔρχομαι ταχύ· καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται.

[a] *And, behold, I come quickly;* [b] *and my reward is with me, to give every man according as his work shall be.*

[a] See on chap. iii. ver. 11. clause 1.
[b] See on Matt. xvi. ver. 27. clause 3.

VER. 13.

Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

[a] *I am Alpha and Omega, the beginning and the end, the first and the last.*

[a] See on chap. i. ver. 8. clause 1.

VER. 14.

Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

[a] *Blessed are they that do his commandments, that they may have right to* [b] *the tree of life, and may enter in* [c] *through the gates into the city.*

[a] See on Matt. vii. ver. 21. clause 3.
[b] See on chap. ii. ver. 7. clause 3.
[c] See on John x. ver. 7.

VER. 15.

Ἔξω δὲ οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος.

[a] *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

[a] See on chap. xxi. ver. 27. clause 1.

VER. 16.

Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλη-

σίας. Ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβίδ, ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός.

[a] *I Jesus have sent mine angel to testify unto you these things in the churches.* [b] *I am the root* [c] *and the offspring of David,* [d] *and the bright and morning star.*

[a] See on chap. i. ver. 1. clause 4.
[b] See on chap. v. ver. 5. clause 2.
[c] See on Matt. i. ver. 1. clause 2.
[d] See on Luke i. ver. 78. clause 3.

VER. 17.

Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν Ἐλθέ· καὶ ὁ ἀκούων εἰπάτω· Ἐλθέ· καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.

[a] *And the Spirit and* [b] *the bride say,* [c] *Come. And let him that heareth say, Come. And let him* [d] *that is athirst, come.* [e] *And whosoever will, let him take the water of life freely.*

[a] And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me: Of righteousness, because I go to my Father, and ye see me no more: Of judgment, because the prince of this world is judged, John xvi. 8—11.
[b] See on John iii. ver. 29.
[c] See on Matt. xxii. ver. 3. clause 1.
[d] See on Matt. v. ver. 6. clause 1.
[e] See on John iv. ver. 10. clause 3.

VER. 18.

Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιτιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ.

For I testify unto every man that heareth the words of the prophecy of this book, [a] *If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*

[a] See on Matt. xv. ver. 9. clause 2.

VER. 19.

Καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part [a] *out of the book of life, and out of the holy city, and from the things which are written in this book:*

[a] Or, *from the tree of life.*

VER. 20.

Λέγει ὁ μαρτυρῶν ταῦτα· ναὶ ἔρχομαι ταχύ· ἀμήν. Ναὶ ἔρχου, Κύριε Ἰησοῦ.

He which testifieth these things saith, [a] *Surely I come quickly; Amen.* [b] *Even so, come, Lord Jesus.*

[a] See on chap. iii. ver. 11. clause 1.
[b] See on 1 Thess. i. ver. 10. clause 1.

VER. 21.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

[a] *The grace of our Lord Jesus Christ be with you all. Amen.*

[a] See on Rom. i. ver. 7. clause 7.

FINIS.

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Wrath to come, i. 31.

—— *of God*, ii. 238.

—— *of the Lamb*, iii. 477, 478.

Yoke, Christ's easy, i. 216.

Zion, rejoicing of, i. 375.

THE END.

ADDENDA ET CORRIGENDA.

VOL. I.

Page	3	Col. 2	line 55 *for* ans- *read* and.
		——	— 56 *for* Naad *read* Naas-
	8	— 2	— 2 *add* Acts ii. ver. 36.
	16	— 2	— 26 *dele* [c].
	20	— 1	— 5 *for* ver. 20. ch. i. *read* ver. 10. ch. xviii.
	33	— 1	— 33 *for* [b] *read* [c].
	37	— 1	— 18 *add* Jer. li. ver. 33.
	43	— 2	— 45 *add* 2 Tim. iii. 16, 17.
	70	— 1	— *ult. add* Isa. xxxiv. ver. 4.
		— 2	— 8 *add* 1 Cor. vii. 31, and 2 Pet. iii. 7.
	207	— 2	— 33 *for* Exod. *read* Ezek.
	315	— 2	after 36 *insert* See on chap. x. ver. 38.

VOL. II.

Page	18	Col. 1	line 47 *for* Zech. iv. *read* Zech. i.
	107	— 1	— 54 *dele*]
	111	— 1	— 25 *for* Matt. xii. *read* xiii.
	253	— 1	— 21 *for* xiii. *read* xiv.
	325	— 2	— 2 *add* See also on Heb. vii. 25. clause 5.
	326	— 2	— 46 *for* ver. 20. *read* ver. 28.
	424	— 2	— 24 *add* See also on Rom. ii. ver. 11.
	496	— 2	— 8 *for* Rom. ii. *read* Rom. i.
	538	— 2	— 48 *for* Rom. ii. 3. *read* ver. 2, 3.
	539	— 1	— 8 *for* Matt. x. etc. *read* Luke xxi. 19.
	555	— 2	— 17 *insert* [c] *before* which is outward.
	558	— 2	— 24 *for* clause 2 *read* clause 3.
	600	— 1	— 26 *for* chap. iv., &c. *read* ver. 19. cl. 3. and John viii. 34.
	621	— 1	— 49 *for* John xx. *read* John x.
	630	— 2	— 49 *for* Hos. *read* Amos.
	668	— 1	— 44 *for* Acts xviii. &c. *read* 1 Cor. xvi. ver. 10.

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Page	110	Col. 2	line 21 *for* [b] *read* [f].
	200	— 2	— 47 *for* [a] *read* [d].
	261	— 2	*dele lines* 24—28.
	292	— 2	*dele lines* 12—17.
	290	— 1	line 43 *insert* [b] *before* let us go on.
			— 44 *for* [b] *read* [c].
			— 45 *for* [c] and [d] *read* [d] and [e].
			— 46 *for* [e] read [f].

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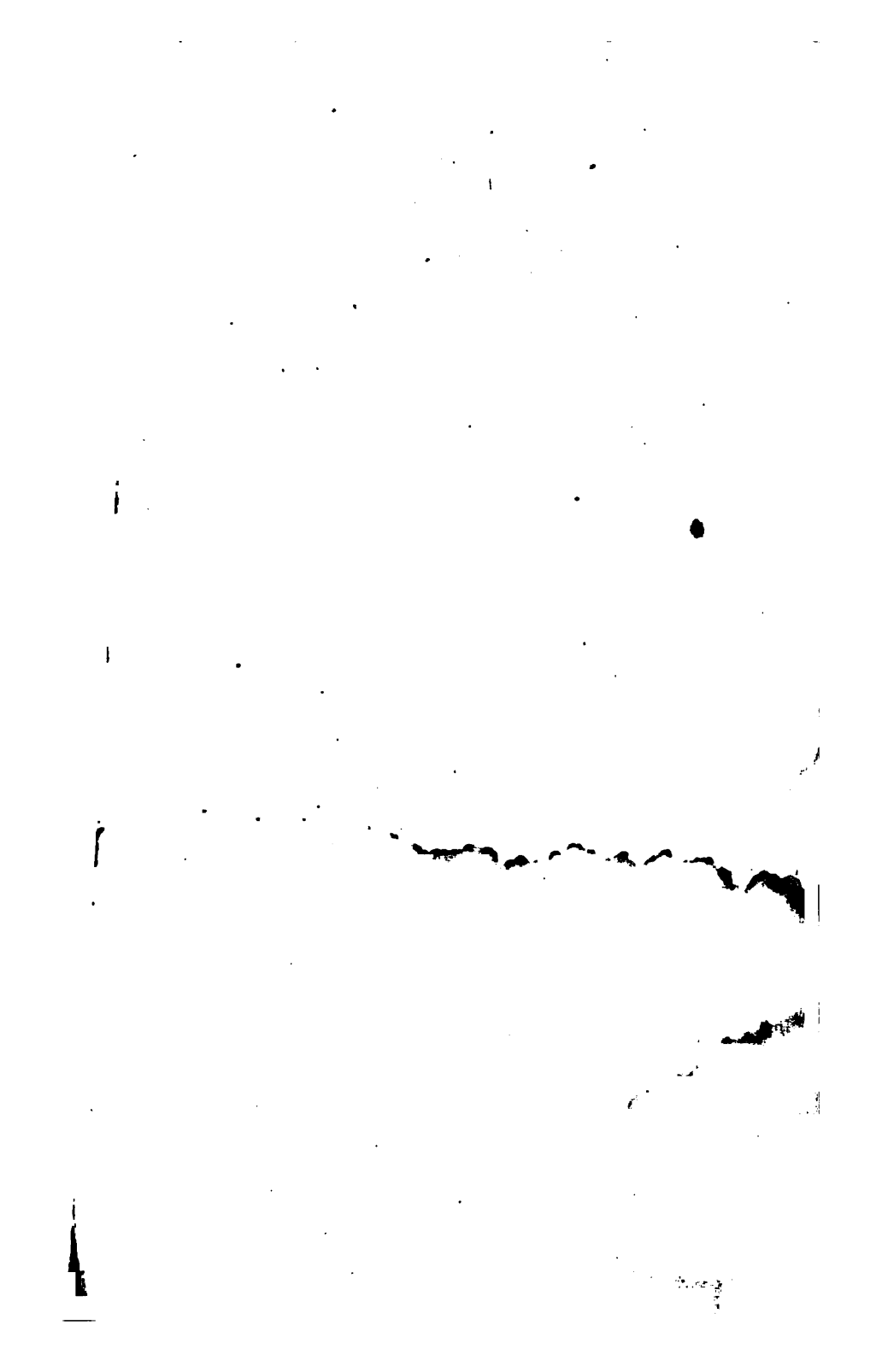
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